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DIALECTS OF THE SIMLA HILLS.

BY

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INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāri Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bashahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghātī, the centre of which is in the two portions of Baghāt State and in the piece of Patāli which lies between them; Kiūṭhālī, which is spoken in Kiūṭhāl State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Garh). To these are added brief notes on two sub-dialects—Eastern Kiūṭhālī, whose centre is the eastern detached portion of Kiūṭhāl, and the dialect of the British tract of country known as Kākṭhālī. These two sub-dialects differ very slightly from the main Kiūṭhālī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspūr, Nālāgarh, Jubbal and Bashahr. These four States still require to be investigated, as with also Nahan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurū has in addition a neuter form *tūth*, which is almost identical with the Kashmīrī *tath*.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghātī,

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I am not is *nāh āthī*, in Kiūṭhali it is *nāh ānthī* (or *ānthī*), and in Kōṭ Gurūi *nāh ainthī*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihdā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in *-ā* the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāṅgrā.

Baghātī-speaking people seem to avoid using the letter *h*, nearly as much as Italians; thus we have *aṭṇā* return, for Hindi *haṭṇā*, *aul*, plough, for *hal*. Frequently, too, when in Hindi there is a consonant compounded with *h*, in Baghātī it is separated from the *h* by a vowel, as in *gōhrā* horse, for *ghōrā*; or the *h* may be omitted as in *ḍillā* lazy, Hindi *ḍhilā*, Panjābī *ḍhillā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindi. It is difficult, for example, to say where the verb 'be' is *ḥnā* or *ḥṇā*, or the verb 'remain' *raṇṇā* or *rauṇṇā*. The Stative Participle, as *riṇṇādā*, 'in the state of having fallen,' is of the same form as in Bhaṭṭālī, spoken in the south-west of Camba. Thus *gōḍādā*, 'in the state of having gone,' *rōḍādā* (*rōhādā*) 'in the state of having remained,' correspond to Bhaṭṭālī *gōḍādā*, *rēhādā*.

Kiūṭhali has most of the grammatical features of Baghātī. The fact that it is spoken so far east as Kōṭ Khāi, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, *dzōṇnu*, is interesting in being like Pōguli, *zapnu*, Jammū Sirājī *zabnō*, Kishtawāri, *zabunū*, Kāshmiri, *dupun*.

Kōṭ Gurūi is separated from the Sirāj Taḥṣil of Kulū by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūi and Outer Sirājī.

Jubbal is said by its inhabitants to have two dialects—Barōrī and Bishsan. These two are, however, extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghātī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghātī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahārī, without specifying the dialect.

Nearly all the rest claimed to speak Panjābī, except in Bashahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhātīā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmaurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshī, the language of a single isolated village in Kulū called Malāpa, and with Lāhulī, a language which has four dialects—three spoken in British Lāhul and one in Camba Lāhul.

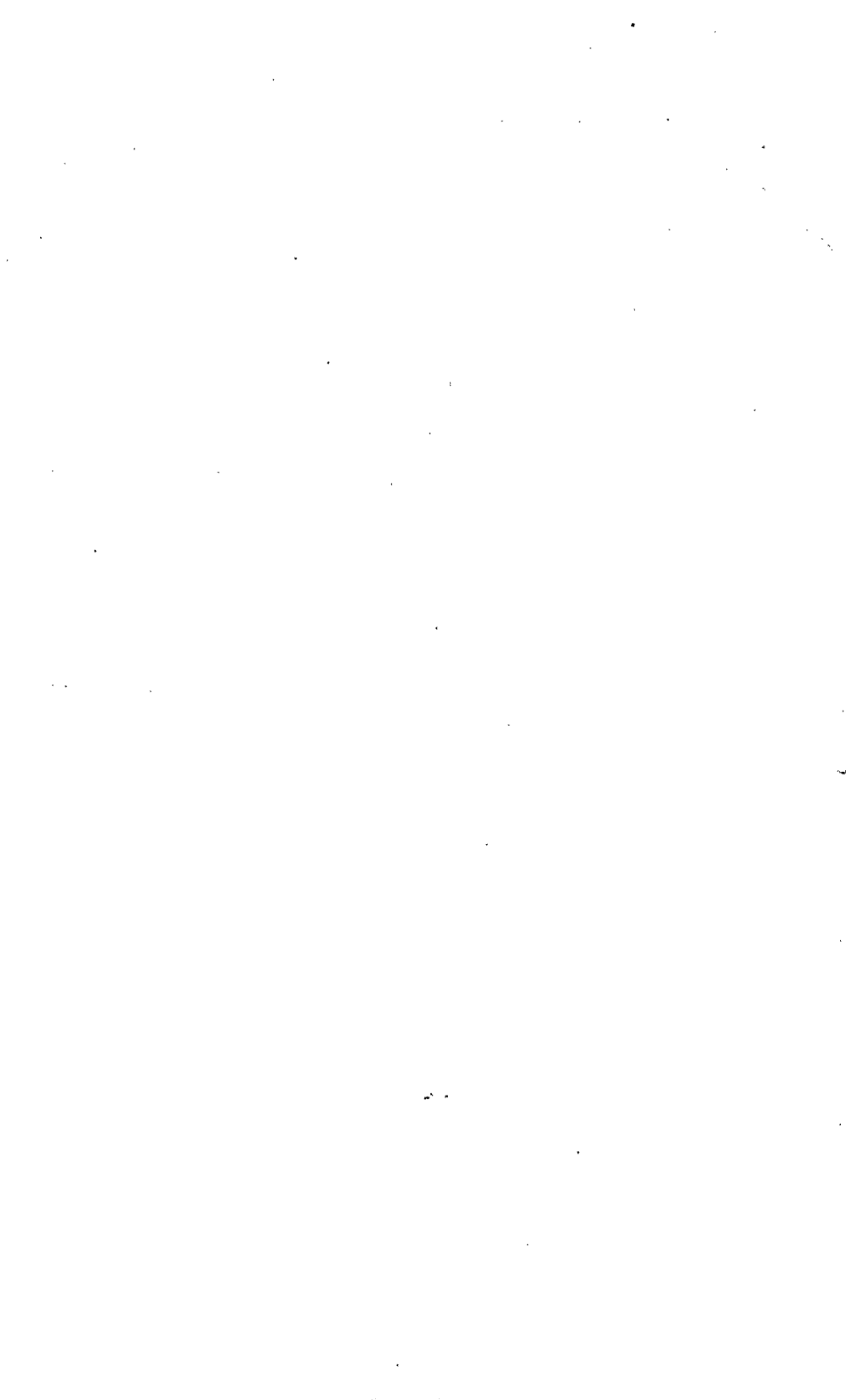
The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. *u* is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). *ī* is a sound midway between *ĩ* and *ī*. Similarly *u* italicised, occurring in a word in ordinary type, denotes the sound half-way between *ũ* and *ū*. Printing difficulties account for the clumsiness of some of these signs.

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Wazirābād.

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SIMLA HILL DIALECTS.

I. BAGHĀṬĪ.

NOUNS.

Masculine.

Nouns in -ā

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā horse	-ē
G.	-ē rā	-ē rā
D.A.	-ē klē	&c.
Loc.	-ē maujhē	
Ab.	-ē dē	
Agent	-ē	
Voc.	-ēā	-ēō

Nouns in a Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ē	-ē
Voc.	-ā	-ō

Nouns in -i.

	<i>Sing.</i>	<i>Plur.</i>
N.	hāthi, elephant	hāthi
G.D.A.L.Ab.	„ rā, &c.	„ &c.
Ag.	hāthi-ē	hāthi-ē
Voc.	-ā	-ō

Nouns in -ū.

	<i>Sing.</i>	<i>Plur.</i>
N.	īndū, Hindu	īndū
G.D.A.L.Ab.	„ &c.	„ &c.
Ag.	īndūē	īndūē

bāpū, father, indecl. in the Sing. seems to prefer in the Plural
 1 au, G.D.A.L.Ab. bauā rā, &c. Ag. bauē.
 naū, name, has G. &c., naūā rā, &c., Plur. the same.

*Baghāṭī.**Feminine.*

Nouns in -ī

	<i>Sing.</i>	<i>Plur.</i>
N.	di, daughter	di-ā
G.D.A.L.Ab.	dī-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē
Voc.	-ē	-ō

Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ-ā
G.D.A.L.Ab.	baiḥṇ-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē

Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.	bōbb-ō, elder sister	bōbb-ō
G.D.A.L.Ab.	-ō rā, &c.	-ō rā, &c.
Ag.	-ōē	-ōē
Voc.	-ōē	-ēō or ōēō
	gāē, cow	
N.	gā-ē	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē

The word *jaṇā*, man, is sometimes used curiously as a mere expletive, e.g.—*Sē jaṇē rupayyē*, those rupees; *tēs jaṇē garā manjhē*, in that house.

PRONOUNS.

Sing.

	1st	2nd	3rd (he, she, it, that) āh, this
N.	au	tū	sē āh
G.	mērā	tērā	tēs rā, f. tēs rā ās rā, f. iṣ rā
D.A.	mākhēsē, mākhē, tākhēsē, tākhē	tākhē	tēs khē f. tēs, &c. ēs, &c. f. iṣ
L.	mā manjhē	tā, &c.	tēs, &c. " " " "
Ab.	man dē	tan	" " " "
Ag.	mōē	tōē	tēnnē f. tēs ēnnē, f. iē

Plur.

N.	hamē	tumē	sē	ēh
G.	māhrā	tārā, tāhrā	tinnā rā	innā rā
D.A.	hammā khē	tummā, &c.	„ &c.	„ &c.
L.	„ manjhē	„	„ or tinnē	„ or innē
Ah.	„ dē	„	„	„
Ag.	hamē	tumē	tinnē, f. tinnī	innē, f. innī

The post-positions, where not printed above, must be understood throughout. The pronouns *sē*, that, and *ēh*, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in *tēsra* the possessor is masc., in *tēārā*, the possessor is fem.

Sing.

Plur.

N.	kūṇ, who ?	jō, who	kūṇ	jō
Obl.	kōs (with rā, &c.)	jēs,	kinnā	jinnā
Ag.	kūṇiē	jēnnē	kinnē	jinnē

kōi, anyone. Ob. *kōs*. Ag. *kūṇiē*.
kāh, what. Ob. *kannī*.

Other pronouns are *kuch*, anything, something ; *jō kōi*, whosoever ; *jō kuch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension :—

Adjectives in *-ā*. N. Sing. Masc. *-ā*. Ob. *ē*.

Pl. *-ē*, indecl. Fem. *-ī*, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of *dē*, from, than ; e.g.—

Good *caggā* ; better than this, *ēs dē caggā* ; better than all, best, *sabbī dē caggā*.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>iṣhā</i> , like this	<i>tīshā</i> , like that	<i>kīshā</i> , like what	<i>jīshā</i> , like which
<i>ītnā</i> , so much	<i>tītnā</i> , so much	<i>kītnā</i> how much	<i>jītnā</i> , as much or
or many.	or many.	or many.	many.

The genitive of Nouns and Pronouns is declined like Adjectives in *-ā*.

For Numerals see list of words.

ADVERBS.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives :—

(Time.)

hibbi, now
tēs wakt, then
kabbē, when ?
jabbē, when
āz, to-day
kaḷkā, to-morrow [morrow
pōrshū, the day after to-
cauthē, the day after that
kal, yesterday [terday
pōrshū, the day after yes-
cauthē, the day before that
kabbhē, ever, sometimes
kabbhē na, never
kabbhē kabbhē, sometimes

(Place.)

ēṭthi, here
tēṭthi, there
kēi, kēṭthi, where ?
jēṭthi, where
ēṭthi khē, up to here
ēṭthi dē, from here
hubbā, up
hundā, down
nārē, near
dūr, far
āōkā, in front
pachkā, behind
biḥtrē, inside
bāhrē, outside

Others are—*kannē khē* or *kiñ*, why ? *āḍ bātā rī tūrī*, for this reason ; *hā* or *āhō*, yes ; *nēh*, na, no ; *sullē*, well ; *stābī*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond
ōrlē kanārē, on this side
pandē, pānde, upon
hēṭhē, below
tūrī, up to
mā kāē, beside me
,, sāthī, with me
tēsri tūrī, for him

tēri tūrī, about thee
hammā jīsha, like us
tinnā rē kanārē, towards them
tēs dē picchē, after or behind it
tēsre girdē, round it
fāri barabbārī khē, equal to you
mandē sawā, apart from me

CONJUNCTIONS.

tē, and; *par* but; *jē*, if; *cāhē* although; *yā*, or.

VERBS.

Auxiliary.

Pres.	I am, &c.	össū össō össō össū össō össō.
Pres. Neg.	I am not, &c.	nīh āthī, indecl.
Past	I was	thā (f. thī) thā thā thē (f. thī) thē thē.

Intransitive Verbs.

rīrnā fall.

Fut.	rīr-ūē -lā (f. -li) -lā -ūē or -mē (f. -mī) -lē (f. -li) -lē.
Imperat.	rīr rīrō
Pres.	rīr -ū -ō -ō -ū -ō -ō.
Impf.	Pres. with thā (f. thī) in Sing. and thē (f. thī) in Plur.
Cond.	I would fall or have fallen, rīr-dā (f. -dī) Sing.; -dē (f. -dī) Plur.
Past	rīr -ā (f. -ī) -ā -ā -ē (f. -ī) -ē -ē.
Plupf.	rīr -ā thā; pl. rīrē thē, &c.
Participles, &c.	rīrērō, having fallen; rīrdē ī or rīrdē ī sār, on falling; rīrādā, f. rīrdī in the state of having fallen; Urdū, girā huā; rīrdē, while falling; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

Ōṇā, be or become.

Fut.	ōūē	ōllā, &c.
Imperat.	ō	ō
Pres.	ōū ō ō	ōū ō ō
Cond.	ōndā.	
Participle	ōērō, ōndē ī, ōṇswālā, &c.	

Auṇā, come.

Fut.	āūē	aulā, &c.
Imperat.	āō	āō
Pres.	āū	āō, &c.
Cond.	aundā	
Past	āyā f. āī pl. āē	
Participle	āērō, aundē ī, āyādā (f. āīdī, in the state of having come) auṇswālā, &c.	

Jāṇa, go.

Fut.	jaūē jällā jällā jammē (f. jammī) &c.
Cond.	jāndā; Past gōā.
Participle	jāērō, gōādā, &c.

Rauṇā, or rauṇā.

Fut.	raūē raulā. raūē or raumē, &c.
Pres.	rōū or rauū rō rō, &c.
Cond.	raundā
Past	rōā
Participle	rōērō, rōādā, &c.

Transitive Verbs.

ṭippnā, beat, like rīrnā except in Past.

Past	Agent case of subject with ṭippā which agrees with object pl. ṭippē, f. ṭippi.
Plupf.	Agent case of subject with ṭippā thā.

The passive is formed by using ṭippā with the required tense of jānā, go: aū ṭippā jaūē, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:—

khāṇā, eat Past khāyā

pīṇā, drink „ pīyā

dēṇā, give „ dittā

lauṇā take, Fut. lūē. Pres. lau lō, &c. Past lōā

bōlṇā, say, Past bōllā, used with Agent case

karnā, do „ kiyā

jāṇṇā, know „ jāṇā

āṇṇā, bring „ āṇā

lēaunā, bring, and lējāṇā, take away, are conjugated like auṇā, jēṇā.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, aū rīrā karū (compounded with karnā, do).

I continue to fall, aū rīrdā rau (compounded with rauṇā, remain).

I am in the act of falling, aū lag rōā rīrdā (compounded with laggyṇā, stick, rauṇā, remain).

The difference of cases in the Impf. and the Past is illustrated in the following :—

Sē mākhē tṭpō thā, he was beating me, but *tēnnē aū tṭpā*, he beat me, *lit.* by him I was beaten. When a noun is the object, the case with *khē* is allowed with both forms of the verb.

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g., *tēsre kitāb rakkhādī ṣṣō yā nīh āthī*, has he placed the book or not? *Kōsrē ḥllī rakkhādī*, someone will have placed it, but *kūnē rakkhī ḥllī*, someone will have placed it, *hammā dūi jaṇē rī kitāba rakkhādī ṣṣō*, we two men have placed the books.

bāpū, father.	riḥ, bear.
ammā, mother.	sih, leopard.
bāyyā, brother.	gadhā, ass.
bōbbō, sister (older than person referred to).	sūr, pig.
baiḥ, sister (younger than person referred to).	murg-ā, cock.
bagēr, son.	-ī, hen.
dī, daughter.	barā-ī, cat. (male).
mālik, husband.	-ī, „ (female).
chēōrī, wife.	ṭṭ, camel.
jaṇā, man.	gijjā, kite.
juānas, woman.	hāthī, elephant.
bagēr, boy.	hāth, hand.
muunī, choṭī, girl.	lāt, foot.
gnāl, shepherd.	nāk, nose.
cōr, thief.	ākkhī, eye.
gōhr-ā, horse.	mūh, face.
-ī, mare.	dānd, tooth.
bōld, ox.	kān, ear.
gāē, cow.	bāl, hair.
mhaṣh, buffalo.	mūnd, head.
bakr-ā, goat.	jibh, tongue.
-ī, she-goat.	pēt, stomach.
chiltū, kid.	piṭh, back.
chāl-ī, -ī, „ (female).	piṇḍā, badan, body.
bēḍ, sheep.	kitāb, book.
kutt-ā, dog.	kalam, pen.
-ī, bitch.	manjā, bed.
	gaur, house.
	daryāō, river.

khōlā, stream.
 ṭibbā, hill.
 madān, plain.
 bāḡṭī, field.
 roṭī, bread.
 pāṇī, water.
 kaṇak, wheat.
 kukkṛī, maize.
 dāl, tree.
 gāō, village.
 shaihr, town.
 baṇṇ, jungle.
 macchī, fish.
 bāt, path.
 phal, fruit.
 shakār, meat.
 dūdḥ, milk.
 aṇḍā, egg (large).
 annī, „ (small).
 giū, ghī.
 tēl, oil.
 chā, buttermilk.
 din, day.
 rāt, night.
 sūraj, sun.
 jūn, moon.
 tāṛā, star.
 paṇṇ, wind.
 barkhā, rain.
 daū, sunshine.
 andhī, storm.
 bārā, bōjh, load.
 bij, seed.
 lōhā, iron.
 caṅgā, sōhṇā, good, fine.
 burā, bad.
 baḍḍā, big.
 chōṭā, small.
 ḍīllā, lazy.
 akalwālā, hushyār, wise.
 siddā, foolish.
 paiṇā, sharp.

uccā, high.
 sōhṇā, beautiful.
 burā, ugly.
 ṭhaṇḍā, cold.
 taitā, hot.
 miṭṭhā, sweet.
 sāf, clean.
 tēār, ready.
 kamṭī, less.
 bhautā, more.
 ṭṇā, be.
 aṇṇā, come.
 jāṇā, go.
 bēṭhṇā, sit.
 laṇṇā, take.
 dēṇā, give.
 rīṇā, fall.
 uṭhṇā, rise.
 kharā ṭṇā, stand.
 dēkhṇā, see.
 khāṇā, eat.
 piṇā, drink.
 bōḷṇā, say.
 sutṭṇā, sleep, lie down.
 karnā, do.
 raṇṇā, rauhṇā, remain.
 ṭīṇṇā, beat.
 mārṇā, kill.
 pachāṇṇā, recognise.
 paṭṭṇā, paṭṇā, arrive.
 daṇṇ dēṇī, run.
 maṭṭhṇā, run away.
 baṇṇāṇā, make.
 rakkhṇā, place.
 bulaṇṇā, call.
 miḷṇā, meet.
 sikhṇā, learn.
 paṭhṇā, read.
 likhṇā, write.
 marnā, die.
 sunṇā, hear.
 aṭṭṇā, turn.

aṭērō auṇā, return.
 baiḥṇā, flow.
 laṇā, fight.
 jiṭṇā, win.
 ārnā, be defeated.
 biṇā, sow.

auḷ bāṇā, plough.
 khḷāṇā, feed.
 piāṇā, give to drink.
 suṇāṇā, cause to hear.
 cuṇā, graze.
 tsārnā, cause to graze.

NUMERALS.

Cardinal.

1—āk.
 2—dō.
 3—tin.
 4—cār.
 5—pānj.
 6—chē.
 7—sāt.
 8—āṭh.
 9—nau.
 10—das.
 11—giārā.
 12—bārā.
 13—tērā.
 14—caudā.
 15—pandrā.
 16—sōḷā.
 17—satrā.
 18—āṭhārā.
 19—unū.
 20—biṣh.
 27—satāi.
 29—unatti.
 30—tiṣh.
 37—saṭi.
 39—untāli

40—cāli.
 47—santāli.
 49—ōṇunjā.
 50—panjāh.
 51—akunjāh.
 52—bunjāh.
 55—pacunjāh.
 57—satunjāh.
 59—unāhaṭh.
 60—shāṭh, sāṭh.
 67—satāhaṭh.
 69—unhattar.
 70—sattar.
 77—satattar.
 79—unāsī.
 80—ashghī, assī.
 87—satāsi.
 89—niānwē.
 90—nabbē.
 97—satānwē.
 99—naṇinwē.
 100—shau.
 1,000—hazār.
 100,000—lākh.

Ordinal.

paihlkā, 1st.
 dujjā, 2nd.
 tijjā, 3rd.
 cauthā, 4th.
 panjwā, 5th.

chaṭūā, 6th.
 satūā, 7th.
 dasūā, 10.
 paihlki bārē, first time.
 dujji bārē, second time.

Ordinal.—contd.

addhā, half.

paune dō, $1\frac{3}{4}$.sawā dō, $2\frac{1}{4}$.dāf, $2\frac{1}{2}$.dēdh, $1\frac{1}{2}$.sāddē cār, $4\frac{1}{4}$.ēk pāiā, $\frac{1}{4}$.

1. Tērā kāh naū ṁssō ? What is thy name ?
2. Ēs gōhrē rī kitnī ummar ṁlli ? What will be the age of this horse ?
3. Ētthi dē Kashmīrā tūri kitnā khē dūr ṁllā ? From here to Kashmir how far will it be ?
4. Tērē bauā rē garē kō bēṭē ṁssō ? In thy father's house how many sons are there ?
5. Aū āz baṛī dūrā dē haṇḍērō āyā. To-day I have come walking from very far.
6. Mērē cācē rā bagēr tēsri bōbbō sāthi biāhdā ṁssō ? My uncle's son is married to his sister.
7. Māhrē ṭhē safēd gōhrē rī jin ṁssō. In our house the white horse's saddle is.
8. Tēsri piṭṭhi pandē jin gūrō. On its back fasten the saddle.
9. Mōṣ tēsre bagērā khē baṛā ṭippā. I beat his son very much.
10. Sē uccē tibbē pāndē gāi aur bākri lagrōā tsārnē. He on the high hill is grazing cows and goats.
11. Sē tēs dālā hēṭhē gōhrē pandē bēṭhrōā, or bēṭhādā ṁssō. He under that tree is seated on a horse.
12. Tēsra bāyyā apṇi baiṇā dē baṛā ṁssō. His brother is bigger than his sister.
13. Tēsra (tyēsra) dām dāi rupayyē ṁssō. Its price is two and a half rupees.
14. Mērā bāpū tēs jaṇē chōṭē garā manjhē rau. My father lives in that small house.
15. Tēs khē (tyēs khē) āh rupayyē dēdēō. Give him these rupees.
16. Sē jaṇē rupayyē tēsdē lau launē. Take those rupees from him.
17. Tēs khē ain ṭippērō rashshī sēi banhdēō. Having beaten him well, bind him with ropes.
18. Kūē manjhē dē pāṇi nikālō. Draw water from the well.
19. Mandē aggē aggē cal. Walk before me.
20. Kōsrā bagēr tan picchē aunē lagrōā ? Whose boy is coming behind you ?
21. Sē tumṁē kōsdē mullē lōā ? From whom did you buy it ?
22. Gāwā rē ēkki baiṇē dē. From a shopkeeper of the village.

II. KIUNṬHALĪ. [Kiṭṭhalī.]

NOUNS.

Masculine.

Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ē
G.	-ē rō or rā	-ē, &c.
D.A.	-ē khē or hāgē	&c.
Loc.	-ē dā	
Ab.	-ē dā or hāgō	
Ag.	-ē	
Voc.	-ēā	ē ō

dā, of the Loc. agrees with its subject, the thing which is in the other, fem. *dē*, pl. *dē*.

Nouns in a Consonant.

N.	gauhr, horse	gauhr
G.D.A.L. Ab.	gaur -ō rā, &c.	gaur-ō, &c.
Ag.	-ē	-ē

Nouns in -i.

N.	hāthi, elephant	hāthi.
G.D.A.L. Ab.	„ rō, &c.	„ &c.
Ag.	hāthi-ē	hāthi-ē
Voc.	-ā	-au

Nouns in -ū.

N.	bīn-cū, scorpion.	-cū
G.D.A.L. Ab.	-cū rā, &c.	-cū rā, &c.
Ag.	-cūē	-cūē
N.	bā-ō, father.	bāō, &c., as Sing.
G.	-ō rā	
D.A.	-ā khē, bā hāgē	
Ī.	-ā dā	
Ab.	bā hāgō, bāā dā	
Ag.	bāwō	
	nā, name is indecl.	

Feminine.

Nouns in -ī.

N.	bēt-ī, daughter	-ī
G.D.A.L. Ab.	-ī rā, &c.	-ī, &c.
Ag.	-iē	-iē
Voc.	-iē	-iō

Nouns in a Consonant.

N.	bēuhṇ, sister	bēuhṇ
G.D.A.L. Ab.	bauhṇ-ē rā, &c.	bauhṇ-ē, &c.
Ag.	-ē	-ē
N.	gā-uī	-uī
G.D.A.L. Ab.	-uē rō, &c.	-uē, &c.
	-ūiē	-ūiē.

PRONOUNS.

Sing.

	1st	2nd	3rd (he, she, it, ēh, this that)	
N.	š	tū	sē	ēh
G.	mērō, mērā	tēr-ō, -ā	tēs (f. tēssau) rā	ēs (f. ēssau) rā
D.A.	mā khē, or mā tš khē, or tš		„ „ khē	„ „ khē
L.	„ dā	„ dā	„ „ dā	„ „ dā
Ab.	„ dēau	„ dēau	„ „ dēau	„ „ dēau
Ag.	mōē	tōē	tinīe f. tēssē	inīe (f. issē).

Plur.

N.	hamē	tumē, tussē	sē	ēh
G.	māhrō	tumāhrō	tīhn-au (f. -ī) rā	ihn-au (f. -ī) rā
D.A.	hamō khē, or hamō	tussō khē, or tussō	„ „ khē or tīhnau	„ „ khē
L.	„ dā	„ dā	„ (f. -ī) dā	„ „ dā
Ab.	„ dēau	„ dēau	„ „ dēau	„ „ dēau
Ag.	hamē	tussē, tumē	tīhn-ē, f. -iē,	inē, ihnē f. ihnīē

Kiñṭhali has, like all neighbouring dialects, a feminine form for the oblique of the pronouns *sē* and *ēh*.

kun, who ? obl. *kōs*, ag. *kunīē*, ag. pl. *kūnnē*.

jō, who, obl. *jōs*, ag. *junīē*.

kōi, anyone, someone, obl. *kōs*, ag. *kunīē*.

kāh, what ? obl. *kōnnī*.

Other pronouns are *kīē*, *kuch*, anything, something ; *jō kōi*, whosoever ; *jō kuch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *-ā* are indecl. Those ending in *-ā* have obl. *-ē*, pl. *-ē* indecl. Fem. *-ī* or *-i* or *-ē* indecl.

Comparison is expressed by means of *dā*, than, from, used with the positive. The adjective *tsōzzērō*, good, has a comp. form *bēh*, *tsōzzērō*, good, *ēsdā bēh*, better than this, *sōbbī dā tsōzzērō*, better than all, best.

Demonstrative, *iṣhu*, like that or this ; *itn-ō, -ā*, so much or many.

Correlative, *tishu*, like that or this ; *titn-ō, -ā*, so much or many.

Interrogative, *kishu*, like what ? *kitn-ō, -ā*, how much or many.

Relative, *jishu*, like which ; *jitn-ō, -ā*, as much or many.

The genitive of nouns and pronouns is declined like adjectives in *-ā*.

For numerals see list of words.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

(Time.)

ēbi, now.

tēs wakt, then

kōddē, when ?

jōddē, when

āj, to-day

dōtē, to-morrow

pōshūē, day after to-morrow

tsanthē, *cauthē*, day after that

hijō, yesterday.

phrēdzō, day before yesterday

(Place.)

itīā, *ēthīā*, here

tētīā, *pōrīā*, there

kētīā, where ?

jētīā, where

ēthhē, *tāṣ*, up to here

ēthiau, from here

ūbhā, up

ūndhā, down

nēūrē, near

dūr, far

(Time.)

tsauthē, cauthē, day after that
 kōbbē, ever, sometimes
 kōbbē na, never
 kōbbē kōbbē, sometimes

(Place.)

gaūkā, in front
 pichaūkā, behind
 withku, inside
 baiṇḍku, outside

Other are *kōē*, why; *ēthri tē*, for this reason; *āh*, yes; *nāh*, na, no; *shīgā*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond
 aṇḍku, on this side
 pāndā, upon
 mūlē, below
 bicc, mānj thē, within
 tāī, up to
 māē gō khē, beside me
 māē sāthi, with me

tēsri tāī, for him
 tēri tāī, about thee
 hamō jēhā, like us
 tinā rē kanārē, towards them
 tēs pichaūkā, after or behind it
 tēsre ālē duālē, round about it
 tumāhrē barabar, equal to you
 māndēā binā, apart from me

VERBS.

Auxiliary.

Pres. I am, &c., *ōssū* or *ū*, *ōssē* or *ai*, *ōssō* or *ō* or *ū* or *ā*
ōssū or *ū* *ōssō*, *ōssō* or *au*

Pres. Negative, I am not, &c., *nāh ānthi indec.*

Past. I was, &c., Sing. *thiā* or *thā* (*f. thi*) Plur. *thē* or *thiē* (*f. thi*)

Intransitive Verbs.

rīrnū fall.

Pres. Cond. If I fall, &c., *rīr* -*ū* -*ē* -*ē* -*ū* -*ō* -*ō*

Fut. *rīr* -*ūā* -*ēlā* -*ōlā* -*ūmē* -*ōlē* -*ōlē*

Impr. *rīr* *rīrā*.

Pres. Ind. *rīr* -*ū* -*ē* -*ō* -*ū* -*ō* -*ō*

Impf. The same with *thā* in Sing. and *thē* in Plur.

Past Cond. I should fall, *rīr* -*dā*, *f. -dī*, Plur. -*dē*, *f. -dī*

Past Indic. *rīr* -*ā*, *f. -ī*. pl. -*ē*, *f. -ī*.

Pres. Perf.	rīrā, &c., with ū ai ā ū ai ai
Plupf.	rīrā thā, f. rīrī thī, &c.
Participles	rīrāu, having fallen; rīrā hundā, in the state of having fallen, rīrāde, while falling; rīrāwālā, faller or about to fall.

Some verbs have slight irregularities.

ōhñū, be or become.

Fut.	ōh-ñmā or -ñā -ōlā -lā -mē -lē -lē
Cond. Past	hundā.

aunū, come.

Fut.	āñmā āwālā āōlā āñmē āōlē āōlē
Impr.	ā ā
Pres. Ind.	āñ
Past Cond.	aundā
Past	āyā

ḍeunū, go.

Fut.	ḍeñmā
Impr.	ḍe ḍeāu
Pres. Ind.	ḍeñ
Past Cond.	ḍeundā
Past	ḍeñā

rauhñu, remain.

Fut.	rauhñmā rōhālā rauhālā rauh-ñmē -lē -lē
Impr.	rauh rauh
Past Cond.	rauhndā
Past	rōhā

jāñū, go.

Fut.	jāñmā jālā jāōlā, &c.
Past	gōā

Transitive Verbs.

kaṭēñū, *pīñu*, beat, almost exactly like *rīnu*.

Impr.	kaṭil kaṭēlau.
Past.	kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf.	agent case with kaṭēlā ā f. kaṭēli au, Pl. kaṭēlē ai.
Plupf.	" " " kaṭēlā thā, &c.

The Passive is formed by using the past participle *kaṭēlā* with the required tense of *jāñū*, go; *kaṭēlā jāñū*, be beaten. But it should be observed that the passive is not at all common.

The following are slightly irregular :—

khānū, eat, Past *khāyā*
pinū, drink „ *piyyā*
denū, give, Fut. *deumā* or *dēmā*. Past *dittā*
launū, take, Fut. *laumā*. Past *lōā*
bolnū, Past *bolā* with agent case
kōrnū, „ *kēū*
jānū, know, Past *jānā*
lāunū, bring ; *lauī jānū*, take away, are conjugated like
aunū jānū.

Compound Verbs.

Habit, Continuance.

I am in the habit of falling, *ā rirē kōrū* (compounded with *kōrnū*, do).
 He continues to fall, keeps on falling, *sē rirḍā rōhā lāgē hundā* (compounded with *rauhnu*, remain, *laggnū*, stick, *ōhnū*, be).

Notes on Verbs.

deunū, go, denotes the act of going, *jānū* is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases *jānū*, not *deunū* is used. *kaṭelā jānū*, be beaten ; *ḍewī jānū*, go away.

The Infinitive in *-nū*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nīh denā*, I have not to give a rupee *tēsrē cīsh pinī*, he has to drink water.

The Negative form of the auxiliary is noteworthy ; *ā nīh ānthī*, I am not ; *mōē nīh kēū ānthī ai*, I have not done ; *tōē nīh ēhrū* or *ēhrā ānthī*, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive *mērē bāē rē nīh denū*, my brother has not to give, = in Panjābi-Urdū, *mērē bhāī nē nēhī denā* ; *tēsrē cīsh pinī*, he has to drink water.

(ii) With a participle, *māhrē nīh dēndō*, we cannot give, = *ham sē nēhī diyā jātā* ; *terē nīh deundō ānthī*, thou canst not go ; *mēri bauhṇē rē kitāb nīh pōrhḍī*, my sister cannot read the book. These forms of the participle appear to be passive ; this is confirmed by the variations which we meet with in the eastern portion of Kiñṭhal State ; *deundō* there becomes *ḍewḍō*, *dēndō deḍḍō*, *pōrhḍī pōrhḍī*.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābi and is fully developed in Laihndā.

The difference of case for the object in the Past and other tenses may be seen in the following examples: *ā jānu tēs* (for *tēs khē*) I know him, but *mōē jānā sē*, I knew him, *lit.* by me he was known. When a noun is the object the case with *khē* is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on enphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either *-nu* or *nū* indifferently. After *r* or *r* (or *rh* or *rh*) *n* is usually changed to *n*.

bāō, father.
 ījī, mother.
 bāē, brother.
 bēūh, sister.
 bagēhr, son.
 bēti, daughter.
 khōsm, husband.
 chēōri, wife.
 thiṇḍ, man.
 chēōri, woman.
 bagēhr, boy.
 bēti, girl.
 guāl shepherd.
 cōr, thief.
 gōhr -ā, horse.
 -i, mare.
 bōld, beuld, ox.
 gāuī, cow.
 meufish, buffalo.
 bākr -ā, goat (he).
 -i, „ (she).
 bēhḍ, sheep.
 kukk -ar, dog.
 -rī, or -rē, bitch.
 baṇāō, rich, bear.
 sih, leopard.
 gādā, ass.
 sōr, pig.
 kukkr -ā, cock.
 -ē, -i, hen.

giḍā, cat (male).
 braiḷi, „ (female).
 ūt, camel.
 panchī, bird.
 ludh -ē, -i, kite.
 hāthī, elephant.
 hāth, hand.
 lāt, foot.
 nāk, nose.
 ākkhē, eye.
 mūh, face.
 dānd, tooth (front).
 dar, „ (back).
 kān, ear.
 bāl, hair.
 mūṇḍ, head.
 jibh, tongue.
 pēt, stomach.
 piṭh, back.
 kitāb, book.
 kalam, pen.
 mānjā, bed.
 gauhr, house.
 daryāō, river.
 nau, stream.
 pāhr, hill.
 jubar, plain.
 khāc, field.
 nauz, naudzō } bread, food.
 rōti, tūktuka }

cīsh, water.
 gihī, wheat.
 kukkṛi, maize.
 dāl, tree.
 gāō, village.
 bir, city.
 bauhn, jungle.
 māchi, fish.
 hāt, way.
 phal, fruit.
 dālki, meat (for eating).
 daggā, „ other, *e.g.*, of cow,
 horse.
 dūdh, milk.
 āṇḍā, egg.
 ghī, oil.
 tēl, oil.
 chāh, buttermilk.
 thēū, thing.
 daihrū, day.
 rāt, night.
 sūraj, sun.
 jūhn, moon.
 tārā, star.
 bāgur, wind.
 pāṇi, rain.
 daū, sunshine.
 tuāth, stormy wind.
 bāhrā, load.
 pajāhr, load of grass, firewood.
 bij, seed.
 lōhā, iron.
 tsōzzarō, good, beautiful, clean.
 kutsōdzō, kutsadzō, bad, ugly,
 ignorant.
 bōrō, big.
 mhāthō, small.
 dalidri, lazy.
 āklāālā, wise.
 shīgā, swift.
 panēnō, sharp.
 ucā, high.

shōllā, cold.
 tātō, hot.
 gudlā, sweet.
 tēār, ready.
 thōrō, little.
 bhauri, much.
 ōhn, be, become.
 auhn, come.
 jāhn, go.
 beṭhnū, sit.
 launū, take.
 dēhnū, give.
 rīhnū, fall.
 uṭhnū, rise.
 kharā rauhū, remain.
 dēkhū, see.
 khāhnū, eat.
 pīhnū, drink.
 bōhnū, say.
 dzōpnū, speak.
 suttnū, sleep, lie down.
 kōrnū, do.
 rauhū, remain.
 mārhnū, kill.
 pachāhnū, recognise.
 jāhnū, know.
 pujnū, arrive.
 daurnū, run.
 baṇaunū, make.
 rakkhū, place.
 bidnū, call.
 phābnū, meet.
 shikhū, learn.
 pōrhū, read.
 likhnū, write.
 mōrnū, die.
 shunū, hear.
 ōtnū, turn.
 urē ōtnū, return.
 bauhnū, flow.
 gōḍnū, fight.
 jītnū, win.

hārñū, be defeated.
dēuē jāñū, go away.
biññu, sow.

auhlī bāññu, plough.
tsungñu, graze.
tsugaññu, cause to graze.

NUMERALS.

Cardinal.

1—ēk.	18—tharāu.
2—dō.	19—unnī.
3—cauñ.	20—biñh.
4—tsār.	27—satāi.
5—pānz, pāñjh.	29—uñatti.
6—tshē.	30—tīh.
7—sāt.	37—sañtī.
8—atth.	39—uñtālī.
9—nau.	40—tsāñi.
10—dash.	47—sañtālī.
11—gairō.	49—uñunzā.
12—bārō.	50—pajāh.
13—tērō.	57—satunjā.
14—tsaudō.	59—uñāhañ.
15—pandrau.	60—sāht.
16—sōlau.	100—shau.
17—sattrau.	

Ordinal.

paihlā, 1st.	satūā, 7th.
dūjjā, 2nd.	dashuā, 10th.
ciā, 3rd.	
tsauthā, 4th.	āddhā, $\frac{1}{2}$.
panjuā, 5th.	paupē dō, $1\frac{3}{4}$.
chaññbā, 6th.	

1. Tērā nñ kāh ā? What is thy name?
2. Ēs gōhrē rī kētnī ummōr au? How much is this horse's age?
3. Ēthiau Kāshmirā tāñ kētnō dūr au? How far is it from here to Kashmir.
4. Tērē bāō rē gauhrē kētnē chōñū au? In thy father's house how many sons are there?
5. Āj ā barī dūrō dau hanñēau āyā ū. To-day I from very far have walking come.

6. Mērē tsātsē rā bagēhr tēsri bauhpē sāthi bēhā hūdā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhrē ri dẓin au. In the house is the white horse's saddle.

8. Tēsri pītthē pāndē dẓin kōshō. On his back bind the saddle.

9. Tēsra bēṭā mōē bēghē kaṭṭlā. I beat his son very much.

10. Sē ēssō dāhrō pāndē mheuṭshē gāuī dzāgau. He on that hill is grazing buffaloes and cows.

11. Sē tēs dālō mūlē gōhrē pāndē bēṭhā hūdā ā. He under that tree is seated on a horse.

12. Tēsra bāē appī beuēṇē dā bōḍrā. His brother is bigger than his sister.

13. Ēsrō mōl dāhē rupōyā. Its price is two and a half rupees.

14. Mērō bāō tēs mhāṭhrē gauhrō dā rauhō. My father lives in that small house.

15. Ēsklē ēh rupōyē dēau. Give him these rupees.

16. Sē rupōyō ēs hāgō urē lau. That rupee take from him.

17. Tēskhē biyē piṭṭeau rōshī sāthi bannhō. Having beaten him much tie him with ropes.

18. Kūē dā cish āṇā. From the well draw water.

19. Māndē gāōkē tsalō. Walk before me.

20. Kōsrō bagēhr tē dēau pachōkā hāṇḍō? Whose boy is walking behind thee?

21. Tōē kōs hāgō sē mōllē lōā? From whom didst thou buy that?

22. Gā dā ēkki dukāndārō dā. From a shopkeeper of the village.

EASTERN KIŪŦHALĪ [Kiſſſhali.]

Nouns are declined as in Kiſſſhali proper.

PRONOUNS.

The following slight differences are found :—

	1st.	Plur.	Sing.
		2nd.	3rd.
N.	āē	tūē	
G.		tſſarō	f. tēē rā
D.A.	āē khē, āē	tūē khē, tūē	
Ag.	āē	tūē	tēnnē f. tē

1st. pers. pron. sing. has *mā* for *mā*.

ku, who ? Ag. *kuē*.

Verbs are almost identically the same.

au, come, makes past *ājjā*.

beſhū, sit, past *bēſhā*.

piſū, beat, pres. perf. *piſū ō* or *piſā au*.

khānā, eat, past, *khāyā* or *khēū*.

dēnā, give, past, *dittā* or *dittū*.

dzopū, say, speak, past, *dzōpū*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nſh dēndō* (Kiſſſhali), Eastern Kiſſſhali has *māhrē nſh dēndō*, for *tērē nſh dēundō ānthī*, *tērē nſh dēwīdō ānthī*, for *mērī bauhnē rē kitāb nſh pōrhāḍī*, *mērī bauhnē rē kitāb nſh pōrhāḍī*, see note, p. 16.

The following Numerals are different :—

5—panj.	30—tīsh.
6—tshau.	37—saītīsh.
8—āṭh.	39—untālis.
10—daush.	40—tsālīsh.
11—gērō.	49—uncās.
27—sataīsh.	50—pajās.
29—nōttīsh.	

The sentences in which there is any difference are subjoined :—

3. Ēthau Kashmīrā tāſ kōṭṭō dūr au ? From here to Kashmīr how far is it ?

4. Tērē bāō rē gauhrē kōtņē (or kau) tshōtē au ? In thy father's house how many sons are there ?

5. Ādz ǣ barē dūrō dau hāņđēau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōtō tēsri bauņē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tēsri pītthē pāndē (or gaihrā) dzin kōshō. On his back bind the saddle.

9. Tēsra bēṭā mōē bēghē piṭā. His son I beat much.

10. Sē ēō dāhrō gaihrā meūīsh gāō dzāgau. He on that hill is grazing buffaloes and cows.

12. Tēsra bās apņi beuēņē dau bōrā. He is bigger than his sister.

17. Tēskhē biyē piṭēau rōshī bānnhō. Having beaten him well tie him with ropes.

18. Kūē dau cīsh ṭālō. Draw water from the well.

19. Mūdē gāōkē tsalō. Walk before me.

20. Kōsrō tshōtū tādēau pāchō hāņđō ? Whose son walks behind you ?

KŌṬKHĀĪ.

A few paradigms will give an idea of the Kōṭkhāi dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kīṭṭhali.

NOUNS.

The declension is almost the same as in Kīṭṭhali. The following is the only difference:—

	<i>Sing.</i>	<i>Plur.</i>
D.A.	gōhr-ē kē	as Sing.
Ab.	-ē āgō	"

kē being used for *khē* and *āgō* for *hāgō*.

PRONOUNS.

	<i>Sing.</i>				
	1st.	2nd.	3rd.		ēh, this.
N.	ē				
G.			f. tīssau rō		f. issau rō
D.A.	mā kē	tā kē	tēs kē, f. tīssau kē		
Ag.	mō	tō	tēnnē, f. tīssē		ēnnē, f. issē

Plur.

N.	ē, aimā, ēā	tūē		
G.		tūaurō, tūaurō	tīnau rō	īnau rō
D.A.	āō kē	tūō kē		
Ag.	ē	tūē	tīnē	īnē

ADVERBS.

<i>(Time.)</i>		<i>(Place.)</i>
jishō, to-morrow.		itthā, here.
pōrshē, day after to-morrow.		ēthā, these.
pōrshē, day before yesterday.		kirkā, where?

VERBS.

Auxiliary.

Pres. I am, &c. *ṭi* *ai* *au* *ṭi* *ō* *au*

Past I was *tā* (*f. ti*) *tā* *tā* *tē* (*f. ti*) *tē* *tē*

kaṭṭṇū, beat.

Fut. *kaṭṭ* *-ūlā* *-ālā* *-olā* *-umē* *-ōlē* *-ōlē*

The Impf. usually prefers the following form :—

Impf. *ṣ tā kaṭṭlū*, *tū kaṭṭlā tā*, *sē kaṭṭlō tā*, *ē tē kaṭṭlū*,
tuē tē kaṭṭlō, *sē tē kaṭṭlō*.

Plapf. *mō kaṭṭlā tā*, &c.

The Vocabulary of the Kōṭkhāi dialect is almost the same as that of Kiṭṭhal or Kōṭ Gurū, agreeing sometimes with one and sometimes with the other. *Shāpā* is see or look, *būjnā*, rice, *pāṭṭi*, field, *shālā*, cold, *dēs*, sun.

III. KOTGURŪ.

NOUNS.

Masculine.

Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ai
G.	-ōō, <i>f.</i> -čai	as Sing.
D.A.	-ē lai	"
Loc.	-ē dō, dī	"
Ab.	-ē kā	"
Ag.	-ēyai	"
V.	-ēā	čō

Nouns in a Consonant.

N.	gauh -r, house	as Sing.
G.	-rō	"
D.A.L. Ab.	-rā lai, &c.	"
Ag.	-rai	"
V.	-rā	-rō

Nouns in -i.

N.	bāth-i, elephant	as Sing.
G.	-iō	"
D.A.L. Ab.	-i, &c.	"
Ag.	-iai	"
V.	-iā	iō

Nouns in -ā, such as *bīncū*, scorpion, *īndū*, Hindu, are declined like nouns in -ī.

bāb, father, is declined like *gauhr*, but has *bābb* in the Voc. Sing. *nāō* name is indec.

Feminine.

Nouns in -i.

N.	tshōt-i, girl	as Sing.
G.	-iō	"
D.A.L. Ab.	-i, &c.	"
Ag.	-iai	"
V.	-iyō	iyō

Nouns in a Consonant.

N.	baih-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇī, &c.	"
Ag.	-ṇai	"
V.	-ṇē	"

gāw, cow, has G. *gāwō*, Ag. *gāwai*. Plur. the same.

PRONOUNS.

Singular.

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mū	tū	sau	jau
G.	mērau	tērau	tēhrō, tēūau, <i>f.</i> taiau, <i>neut.</i> tētthau	ēhrau, <i>f.</i> aiau
D.A.	mū lai	tā lai	tēū lai, <i>f.</i> taiā lai, <i>neut.</i> tētth lai	ēū lai, <i>f.</i> aiā lai
L.	mū de	tā de	„ dē „ „ dē „ „ dē	„ dē „ dē
Ab.	mū kā	„ kā	„ kā „ „ kā	„ kā „ kā
Ag.	maī	taī	tiūi tai	ēūē, ai

Plural.

	1st	2nd	3rd	(jau, this.)
N.	hamē	tumē, tūmē	sai	jai
G.	māhrō	thārō	tīnañ	inau
D.A.	hamē lai	tumē lai	tīnā lai	inā lai
L.	„ dē	„ dē	„ dē	„ dē
Ab.	„ kā	„ kā	„ kā	„ kā
Ag.	hamē	tumē	tīnē	inē

*Sing.**Plur.*

N.	kun, who?	dzun, who	kun	dzun
G.	kaurō	dzaurō	kaurō	dzaurō
D.A.L. Ab.	kauā, &c.	dzaūā, &c.	kauā, &c.	dzaūā, &c.
Ag.	kunī	dzunī	kunīyai	dzunīyai

kōū, anyone, someone; G. *kōsū*, Ag. *kunī*.

kai, what? G. *kiūwō*.

Other pronouns are *kich*, anything, something; *dzun kunī*, whosoever; *dzun kich*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *-ā -ō -au* are indecl. Those ending in these letters have Obl. *-ē* or *-ai*, Pl. *-ē* indecl. *f.* *-ī* indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā* or *thakā*, used with the positive:—*hātsau*, good; *ēh thāka hātsau*, better than this; *sābhī kā hātsau*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>aiṇō</i> , like this or that	<i>taiṇō</i> , like this or that	<i>kaiṇō</i> , like what? or many	<i>dzaṇō</i> , like which
<i>ētrau</i> , so much or many	<i>tētrau</i> , so much or many	<i>kētrau</i> , how much or many?	<i>jētrau</i> , so much or many

ADVERBS.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs other than adjectives:—

(Time.)

ābhī, now.
tābhī, then.
kābhī, when?
jēbhī, when.
āz, to-day.
kālā, to-morrow.
pōrshē, day after to-morrow.
cauthē, „ „ that.
hīdzē, yesterday.
phūrōz, day before yesterday.
thanōrōz, „ „ that.
kēbhī, sometimes, ever.
kābhī na, never.
kēbhī na kēbhī, sometimes.

(Place.)

īndhī, here.
tīdhī, there.
kīdhī kīi, where?
jīddhī, where.
īndhā tāi up to here.
 „ *lā*, hither.
īndhā, from here.
hūbhī, *gāsh*, up.
hūndī, down
nēddhī near.
dūr, far.
āgdē, in front.
patshā, behind.
bītre, inside.
bāhrē, outside.

Others are *kīlai*, why; *ēthī tāi*, for this reason; *hātsē kūrē* or *hātsē giḷhī*, well; *shīgrē*, rapidly; *ō*, yes; *uā*, no.

PREPOSITIONS.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārshā, beyond.	tēri tāī, about thee.
ārshā, on this side.	hāmā sāhi, like us.
māndzhā, mājnhā, within.	tīnau bilē, towards them.
gāē, upon.	tētthau phērē, after that.
tāī, up to.	„ phēr, round about that.
mū kāē, beside me.	tumā barābari, equal to you.
„ sōnghē, with me.	mū chāḍēau, apart from me.
tēū lē, for him.	

Conjunctions.

ā ōr, and	ēthi tāī, because
pōr, but	jilai ki, although
dzai, if	jaiṇō, as if.

VERBS.

Auxiliary.

Pres. I am, &c.	ā or āsā indec.
Pres. Negative	nēhī ainthi, indec.
Past Sing.	tau, f. ti, Pl. tai f. ti.

INTRANSITIVE VERBS.

lōṭṭau, fall.

Pres. Cond.	lōṭ-ū	-ā	-ā	-ī	-ā	-ā
Fut.	loṭ-mū	-ā	-ā	-mē	-ā	-ā
Imperat.	lōṭṭ	lōṭṭau.				
Pres. Ind.	Same as Pres. Cond.					
Impf.	The same with tau (f. ti) in Sing. and tai (f. ti) in Plur.					
Past Cond.	Sing. lōṭ -dau, Pl. -dai, f. -dī.					
Past Indic.	Sing. loṭ -au, Pl. -ai, f. -ī.					
Plupf.	Same with tau, &c.					
Participle	lōṭyo, having fallen; lōṭdā (indec.) while falling; lōṭau aundau, in the state of having fallen; lōṭṭēālā, faller or about to fall.					

Some common verbs have slight irregularities.

aunau, auhnau, be, become (the *h* is generally omitted).

Past Cond. *aundau, auhnau*.

Past *ūhau (ūau)* *f. ūhī, &c.*

ānau, come.

Pres. Cond. or Indic. *āū ā ā āī āō ā.*

Fut. *āmī, &c.*

Imperat. *ā āō or āau.*

Past Cond. *āndau.*

Past *āau, Pl. āē, f. āī or āē.*

ḍēunau, go.

Pres. Cond. or Indic. *ḍēū ḍēwā, &c.*

Fut. *ḍēmī*

Imperat. *ḍēō ḍēō*

Past Cond. *ḍēundau*

Past *ḍēūau, Pl. ḍēūai, f. ḍēui.*

rauhnu, remain.

Past Cond. *rauhnau.*

jānu, go.

Past Cond. *jāndau.*

Past Indic. *gau, f. gēī, Pl. gēē, f. gēī.*

TRANSITIVE VERBS.

mānu, beat, conjugated almost exactly like *lōnu*.

Imperat. *mār mānu.*

Past Indic. *mār -au, (Pl. -ai, f. -ī),* with agent case of subject *mānu* agreeing with object.

Plupf. *mānu tau,* with agent case of subject, *mānu tau* agreeing with object.

The Passive is formed by using the past participle *mānu*, with the required tense of *jānu*, go; *mānu jānu*, to be beaten: but the use of the passive voice is rare.

The following are slightly irregular:—

dēnu, give, Past, *dīnu.*

kōnu, do, „ *kīnu.*

jānu, know „ *jānu.*

ānu, bring „ *ānu.*

khānu, eat; *pīnu*, drink; *laiνu*, take; *bēnu*, say; *nīnu*, take away, are regular.

COMPOUND VERBS.

Continuance, State.

I continue to fall, *mũ lōtḍau rōhū* or *rauḥū*, (compounded with *rauḥnā* remain).

I am now in the act of falling, *mũ lōḍau lāgō aundau*, (compounded with *laggnā*, stick, and *aunau*, be).

Notes on Verbs.

jāṇau, go, is used only in composition, *marāu jāṇau*, be killed; *ḍēwi jāṇau*, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tēūē nēhī pōrhdī*, he cannot read this book; *mērē nēhī ḍēundau*, I cannot go. See note under Kiūṭhali.

bāb, father.

ī, mother.

bāē, brother.

dāī, sister (older than speaker).

cēi, beihā, sister (younger than speaker).

chōṭ -ū, tshōṭ -ū, son.

-ī -ī, daughter.

rāṇḍ -ū, husband.

-ī, chēōṛī, wife.

dzōṇā, mōrd, man.

chēōṛī, tshēōṛī, woman.

chōṭ -ū, boy.

-ī, girl.

phuāl, bakrālā, shepherd.

tsōr, thief.

gōhr-ā, horse.

-ī, mare.

bōld, ox.

gāō, cow.

mhaish, buffalo.

bākr-au, he-goat.

-ī, she-goat.

bēhr, sheep.

kūk-ar, dog.

-rī, bitch.

rich, rikh, bear.

sīh, leopard.

gādhau, ass.

sūr, sunḡar, pig.

murg-au, kukkhr-au, cock.

-ī -ī, hen.

brail-ā, cat (male).

-ī, ,, female.

ūṭ, camel.

ciūkh-ū (f-ī), little bird.

cakrai, kite.

shailṭā, f. shail, fox.

hāthi, elephant.

hātth, hand.

lāt, foot.

nāk, nose.

ākkh, eye.

mñh, face.
 jāt, mouth.
 dānd, tooth.
 kān, ear.
 shrāl, hair.
 mūṇḍ, head.
 dzībh, tongue.
 pēt, stomach.
 piṭṭh, back.
 jīū, body.
 katāb, book.
 kōlm, pen.
 mānjā, bed.
 gauhr, house.
 darēō, river.
 gālṛ, stream.
 parbat, dāhr, hill.
 madān, plain.
 khēc, field.
 rōṭi, bread.
 pāṇi, water.
 gīhṭ, wheat.
 tshālī, maize.
 būṭ, tree.
 graū, village.
 shaihr, city.
 baup, jungle.
 matshī, fish.
 bāt, way.
 paiṇḍau, path.
 phōl, fruit.
 māss, meat.
 duddh, milk.
 pinni, egg.
 gēō, ghi.
 tēl, oil.
 tshāh, buttermilk.
 daihrō, day.
 rāc, night.
 daihrō, sun.
 dzōth, moon.
 tārū, star.

bāgur, wind.
 pāṇi, rain.
 dau, sunshine.
 dzōrē bāgur, stormy wind.
 bāhrtau, load.
 bēdzan, seed.
 lōhā, iron.
 hātsau, bitau, good, beautiful.
 rīau, bad, ugly.
 būḍḍau, big.
 mhāttau, hōknau, little.
 sust, lazy.
 hoshēwārau, wise.
 mūrakh, ignorant.
 painau, sharp.
 utstau, high.
 shēlau, tḥanḍan, cold.
 naitau, hot.
 guḷūau, sweet.
 sāphau, clean.
 cāṇ, ready.
 hōknau, little.
 baubri, much.
 auṇau, be, become.
 āṇau, come.
 ḍeṇau, go.
 bēshṇau, sit.
 ḍeṇau, give.
 lōṭṇau, fall.
 laiṇau, take.
 ūzṇau, rise.
 khōrau auṇau, stand.
 dēkhṇau, see.
 khāṇau, eat.
 piṇau, drink.
 bōlṇau, say.
 sutṭṇau, sleep, lie down.
 kōṇau do.
 rauḥṇau, remain.
 mārṇau, beat.
 jāṇṇau, know, recognise.
 pūjṇau, arrive.

bāṅṇau, rnu.
 bāgē dēṇau, run away.
 cāṇṇau, make.
 dāṇau, place.
 bēdṇau, call.
 phābṇau, milṇau, meet.
 shikhṇau, learn.
 pōrhṇau, read.
 likhṇau, write.
 mōrṇau, die.
 shuṇṇau, hear.
 ṭṭṇau, turn.
 ṭṭēō āṇau, return.

baṇṇau, flow.
 jhēṭṇau, lōṇau, fight.
 jitṇau, win.
 āṇau, be defeated.
 dēui jāṇau, go away.
 baṇṇau, sow.
 aul jōcṇau, plough.
 khēṇau, cause to eat.
 paṇēṇau, cause to drink.
 shuṇāṇau, cause to hear.
 tsōṇau, graze.
 tsuraṇau tsārṇau, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
 2—dōē.
 3—caun.
 4—tsār.
 5—pānj.
 6—chau.
 7—sāt.
 8—atṭh.
 9—nau.
 10—dōsh.
 11—gairā.
 12—bārā.
 13—tērā.
 14—tsaudā.
 15—pōndra.

16—sōlā.
 17—sōttārā.
 18—ṭhārā.
 19—ṇī.
 20—bī.
 27—satāi.
 29—pōttī.
 30—tī.
 37—saṭṭī.
 39—untāli.
 40—cāli.
 100—shau.

1000 hazār.
 100,000—lākkh.

Ordinal.

paihlau.
 dūsran, dūjjau.
 ciau.
 tsauṭhau.
 pānjiau.
 chauṭhau.
 sāṭhau.
 dōshiau, 10th.
 paihli bārā, 1st time.

dujji phērē, 2nd time.
 ādhau, half.
 paṇē dōē, $1\frac{3}{4}$.
 sāvā dōē, $2\frac{1}{4}$.
 dāhē, $2\frac{1}{2}$.
 dēoph, $1\frac{1}{2}$.
 sādhe tsār, $4\frac{1}{2}$.
 ēk pāō, $\frac{1}{4}$.

As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are *dōē bīē*, *caun bīē*, *tsār bīē*, &c., or the word *kōrī*, score, is used.

SENTENCES.

1. Tērō nañ kē ā ? What is thy name ?
2. Ēū gōhrēai kai umar ā (āsā) ? What is the age of this horse ?
3. Īndā kā Kashmīrā tāñ kētrō dūr āsā (ā) ? From here how far is it to Kashmīr ?
4. Thārē bābē gauhrā di kētrē tshōtū āsā ? In your father's house how many sons are there ?
5. Mū āz baṛī dūrō bāṇḍēō. I to-day from very far have walked.
6. Mārē cācēau tshōtū tēhri baiṇṇī sōngē baiṇau aundan āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhrīai zīn āsā. In the house the white horse's saddle is.
8. Tēūi (tēhri) piṭṭhē gāē zīn kōshō. Upon his back bind the saddle.
9. Maī tēūē tshōtū dē bauhrī tōē lāē. I have beaten his son much.
10. Sau dāhrā gāē dōgai bākri tsārā. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pārē gōhrē gāē bēshau aundau āsā. He under that tree on a horse is seated.
12. Tēūau bās apṇī baiṇṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēūan mōl dāhē rupayyē āsā. Its price is two and a half rupees.
14. Mērau bāb mhātrē (hōknē) gauhrā di rauhā. My father in the little house lives.
15. Ēū rupayyē tēū lai dai. These rupees to him give.
16. Sai rupayyē tēū kā ōrā lai au. Those rupees from him bring.
17. Tēū hātsē gidhi piṭṭēō rōshī gidhi kōshō. Having beaten him well bind him with ropes.
18. Kūē kā pāṇī gārau. Take out water from the well.
19. Mūkā āgdi (āgdē) bāṇḍau. Walk before me.
20. Kaurō tshōtū tumā pā āndau lāgō aundau ? Whose son behind you is walking ?
21. Sau tumā kauā kā mōl laiō ? From whom did you buy that ?
22. Grāuē ēk bāṇṇē kā. From a shopkeeper of the village.



THE DIALECTS OF KULU.

BY

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INTRODUCTION.

Kulū is a portion of Kāngrā District, but is almost entirely separated from Kāngrā proper, being connected with it only by a narrow neck of country in the north-west, while it is bounded on the west by the states of Sukēt and Maṇḍi. On the north and east Kulū proper is bounded by Lāhul and Spiti or Piti respectively. These two tracts, while distinguished from Kulū proper, form part of the Kulū subdivision of Kāngrā. On the south Kulū is bounded by the River Satlaj across which is the British District of Kōṭ Gurū. The dialects treated of in the following pages are the dialects of Kulū proper, and are all Aryan. In Spiti and Lāhul the dialects spoken are Tibeto-Himalayan. In Maṇḍi, Sukēt, Kāngrā proper and Kōṭ Gurū the dialects are all of the same general type as those here dealt with.

Kulū proper may be said to contain four dialects: Outer Sirāji spoken in Outer Sirāj, that is in the southern portion of the Sirāj Taḥṣil; Inner Sirāji spoken in Inner Sirāj or the northern part of the Sirāj Taḥṣil; Sainji spoken in the Sainj Valley which enters the Bēā Valley from the east; and lastly Kulūi, which is spoken in the northern part of Kulū proper. There is also a Tibeto-Himalayan dialect called Kanāshī, spoken in the village of Malānā in North Kulū and nowhere else.

The four Kulū dialects are closely allied to dialects of Rājasthāni found in Rajputana, and indicate close connection in the past between the peoples of Rajputana and the Himalayas north-east of Simla. The four dialects have several points in common, such as the existence of a form of the Present Auxiliary used in negative sentences, and of a feminine form for the Oblique Sing. of the 3rd Pers. pronoun, and the similarity of the Oblique Sing. to the Oblique Plural in Nouns.

In Outer Sirāji *ability* is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirāji the ordinary Present Participle seems to be used.

Outer Sirāji very closely resembles Kōṭ Gurūi, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in —*ēau*, the Dative in *lai*, the Ablative in *kē*, and the Locative in *dē*.

In Inner Sirāji the forms are *rā* for the Genitive, *bē* for the Dative, *lēṛā* for the Ablative, and *mōṇjē* for the Locative.

Sāinji has very interesting forms. The Genitive is in —*ēr*, the Dative in —*āb*, the Ablative in —*āgā*. It has two forms for the Future, one of them having endings in *b* and *r* which suggest interesting problems. The Sāinji dialect generally resembles Inner Sirāji.

The use in Inner Sirāji of the word *bhī*, in the sense of the Hindī *phir*, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sāsīs with the same meaning. The contraction of the Present Auxiliary to —*s* should be noted.

Kuḷūi in several respects closely resembles Inner Sirāji. Its nominal inflections are almost identical, but it has *na* or —*n* for the Ablative. It has an interesting form for the Pres. Indic. and Imperfect —*ā* being added to the root before the Auxiliary. The polite Imperative in —*ēit* should be noted.

The system of transliteration employed is that of the Asiatic Society of Bengal with some additions. *c* stands for the sound of *ch* in *child*, *ch* being the aspirated *c*; *ṛ* represents the sound mid-way between *i* and *ī*; *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*.

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OUTER SIRĀJĪ.

The Outer Sirāji dialect resembles in many respects Kōṭ Gurūi which has been treated in considerable detail in the *Simla Gazetteer*; it will not therefore be necessary to treat Outer Sirāji with the same fulness.

NOUNS.

Masculine.

Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā	-ē
G.	-ēau f. ēē	as Sing.
D.A.	-ē lai	"
Loc.	-ē dē	"
Ab.	-ē kē	"
Ag.	-ē	"

Nouns in Consonant.

N.	ghōr	as Sing.
G.	ghōr-ō	"
D.A.L.Ab.	ghōr-ā lai, &c.	"

Feminine.

Nouns in -ī.

N.	shōr-ī	as Sing.
G.	-īō	"
D.A.L.Ab.	-ī lai, &c.	"
Ag.	-īē.	"

Nouns in Consonant.

N.	bhēḍ, sheep	...
G.	bhēḍō	...
D.A.L.Ab.	bhēḍā lai, &c.	...

baiḥṇ, however, is declined as follows :—

N.	baiḥṇ, sister	baiḥṇ-ī
G.	baiḥṇ-īō	as Sing.
D.A.L.Ab.	-ī lai, &c.	"
Ag.	-ī	"

PRONOUNS.

Singular.

	1st	2nd	3rd	ē or ēh, this
N.	hī	tū	sau, ōh	ē, ēh, au
G.	mērō	tērō	tēūō <i>f.</i> tēssō	ēūō <i>f.</i> ēssō
D.A.	mūlai	tālai	tēū lē tēā lē	ēū lē ēā lē
L.	mūdē	tādē	„ dē „ dē	„ dē „ dē
Ab.	mukhē	tākhē	„ khē „ khē	„ khē „ khē
Ag.	maī	taī	tēī tai	ēūē ai

Plural.

N.	hāmē	tummē	saī	ē, ēh
G.	mhārō	thārō	tin-ō	in-au
D.A.	ham-ā lai	tum-ā lai	-ā lē	-ā lē
L.	-ā dē	-ā dē	-ā dē	-ā dē
Ab.	-ā kē	-ā kē	-ā kē	-ā kē
Ag.	-ē	-ē	-ē	-ē or -nē.

kuṇ, who ? G. *kaurō*, Ag. *kuṇī*.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in *-ō -au* or *-ā*. These take *-ē* for the Plur. and for the Obl. Sing., and *-ī* for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule : thus *ghōṛēau* or *ghōṛēō*, of a horse, Obl. *ghōṛēē* ; *bēṭlīau*, of a woman, Obl. *bēṭlīē*.

Demonstrative.

iyō, like this
ētrau, so much or
many

Correlative.

tīyō, like that
tētrau, so much or
many

Interrogative.

kiyō, like what ?
kētrau, how much or
many ?

Comparison is expressed by means of the Ablative case, as, *shōbhlē*, beautiful ; *mūkhē shōbhlē*, more beautiful than I ; *sōbbī kē shōbhlē*, more beautiful than all, most beautiful. The pronoun *ēh* has a form *īdō*, *īdō shōbhlē*, more beautiful than this.

ADVERBS.

Most adjectives can be used as adverbs, in which case they agree

with the subject of the sentence. The following are a few very common adverbs, other than adjectives :—

(Time.)

əbbē, now
 tēbbē, then
 kēbbē, when ?
 jēbbē, when
 källā, to-morrow
 pörshē, day after to-morrow
 tsauthē, „ „ that
 hij, yesterday
 phöröz, day before yesterday
 tsauthē, „ „ that

(Place.)

idhī, here
 tidhī, pörē, there
 kidhī, where ?
 jidhī, where

PREPOSITIONS.

lai, lē, to	tainī, up to
kē, from	saṅgē, with
dē, in	āgō, in front of
gai, upon	pitshū, behind

VERBS.

Auxiliary.

Pres. I am, &c.	ā and ũ	ā	ā	ā	ā	ā
or	āssā (āsā)	āssā	āssā	āssā	āssā	āssā
Neg.	āthī with negative particle.					
Past	tau f. tī	Pl. tē	f. tī			

*Intransitive Verbs.***pörnu, pörnō, fall.**

Fut.	pör-ū	-ā	-ā	-ū	-ā	-ā
Imperat.	pör	pörā				
Pres. Ind.	same as Fut.					
Past Cond.	pör-dau	Pl. -dē	f. -dī			
Impf.	Fut. with tau (tē, tī)					
Past Ind.	pör -au	f. -ī	Pl. -ē	f. -ī		
Plupf.	pörau tau					
Participle	pörēkōrē, having fallen					

ichṇō, come.

Regular except in Past.

Past Ind. āō f. āī Pl. āē

ḍēuṇu, go.

Fut. ḍēū ḍēwā ḍēwā, &c.

Imperat. ḍēū ḍēwā

Past Cond. ḍēundau

Past Ind. ḍēūō f. ḍēwē Pl. ḍēwē

jāṇu, go.

Fut. jāū

Imperat. jā jā

Past Cond. jāndau

Past Ind. gau f. gauī Pl. gauē

rauhṇu, remain.

Fut. rauhū or rauhā

Past Cond. rauhndau

Past Ind. rauhau (-ī -ē)

baithṇu, **baishṇu**, sit.

Regular.

Imperat. has **baishī**, sit thou, as well as the other forms.*Transitive Verbs.***tsikṇū**, beat, like *pōrnū*.Past Ind. Agent case of subject with *tsikan* which agrees with obj.**khāṇu**, eat.

Past Cond. khāndau

Past Ind. khāau

dēṇō, give.

Past Ind. dēnnau

lēṇu, take.

Fut. laiū

Past Ind. laiau

kōrnu, do.

Past Ind. kīyau

Ability is often expressed by means of the present part. with the genitive of the subject.

mērē nēhṇṇē ḍēundō or *mērē bhōlē nēhṇṇē ḍēundō*, I cannot go.*mērē ēh kitāb nēhṇṇē pōrhdī*, I cannot read this book.

This participle, it will be observed, is given a passive sense.

The Infin. is used to express necessity, as:—

mā källä dēuṇu, I have to go to-morrow.

The Infinitive ends in *ṇau*, *ṇū*, *ṇu*, *ṇō* or *ṇā*. In other words also we find the vowels *au*, *ō*, *ā* interchangeable.

The feminine forms of the 3rd pers. pron. and of *ē*, *ēh*, this, are, as in other Kuḷū dialects, found in Outer Sirāji.

dēuṇu, go, is used to express the idea of going, *jāṇu*, go, is used in composition.

bāb, father.

ij, mother.

bhāi, brother.

baiṇ, sister.

dāi, elder sister.

cēi, younger sister.

shōr-ū, son.

-i, daughter.

raṇḍū, husband.

chēōṛi, wife.

jōṇā, mōrd, man.

bēṭli, woman.

shōr -ū, boy.

-i, girl.

phuāl, shepherd.

tsōr, thief.

ghōṛ -ā, horse.

-i, mare.

bōḷd, ox.

gāō, cow.

maishī, buffalo

bākr-au he-goat.

-ri, she „

bhēḍ, sheep.

kūk-ar, dog.

-ri, bitch.

bhāhi, baṇāē, bear.

barāg, leopard.

sih, „

gādhau, ass.

sūr, pig.

kukh-lai, cock.

kukh-lī, hen.

braiḷ -au, cat (male).

-i, „ (female).

ūṭ, camel.

hōtthi, elephant.

hāth, hand.

khūr, foot.

nāk, nose.

akkhi, eye.

muh, face.

jāt, mouth.

khakkh, corner of mouth.

dānd, tooth.

kānn, ear.

shrāl, hair.

mūṇḍ, head.

dzibh, tongue.

ḍhaṇ, pēt, stomach.

pītth, back.

dziū, dēhi, body.

katāb, book.

kōlm, pen.

māndzan, bed.

ghōr, house.

daryāō, river.

gāhḍ, stream.

dzōt, hill-top, pass.

dhār, hill.

sōrlau, dōl, plain.

khēc, field.

rōṭi, bread.

pāṇi, water.

kōṇak, wheat.
 tshōlli, maize.
 būṭ, tree.
 graū, village.
 bazār, town.
 baup, jungle.
 dzōrkī, machli, fish.
 bāt, way.
 phōl, fruit.
 māss, meat.
 duddh, milk.
 pinnī, egg.
 ghōō, ghi.
 tēl, oil.
 tshāh, buttermilk.
 dhair, day.
 rāc, night.
 dhairō, sun.
 dzuth, moon.
 tārā, star.
 baguri, paup, wind.
 pānī, rain.
 dhuppō, sunshine.
 bhārau, load.
 bēdzau, seed.
 lōhau, iron.
 bitau, good.
 nikkau, bad.
 bōrau, big.
 hōtshau, little.

sulai, lazy.
 ōklāḷau, wise.
 nikāmmau, ignorant.
 tshēkau, swift.
 ticchau, sharp.
 uchtau, lofty.
 shōbhau, beautiful.
 shēlau, dzaḍau, ṭhaṇḍau,
 cold.
 naitau, tātau, hot.
 gulūau, sweet.
 rāmlau, clean.
 thōrau, little.
 khassau, much.
 ichṇō, come.
 ḍēuṇu, jāṇu, go.
 bēṭṭṇu, bēshṇu, sit.
 lēṇō, take.
 ḍēṇō, give.
 pōṇu, fall.
 khāṇu, eat.
 jhūṭṇau, drink.
 bōlṇu, speak, say.
 kōrṇu, do.
 rauṇu, remain.
 tsikṇu, beat.
 dzāṇṇu, know.
 ḍōwē jāṇu, go away.
 āṇṇu, bring.
 nīṇu, take away.

 NUMERALS.
Ordinal.

1—ēk.
 2—dōō.
 3—caun.
 4—tsār.
 5—panz.
 6—tshau.
 7—sāt.
 8—atṭh.

9—nau.
 10—dōss.
 11—giārā.
 12—bārā.
 13—tērā.
 14—tsaudā.
 15—pōndrā.
 16—sōlā.

NUMERALS—continued.

Cardinal.

17—satārā.	60—shath.
18—ṭhārā.	67—satāṭh.
19—ṇī.	69—uṇhōttar.
20—hī.	70—sōttar.
27—satāi.	77—satōttar.
29—ṇōtti.	79—uṇōshī.
30—ti.	80—ōshishī.
37—saīti.	87—satōshī.
39—ṇutālī.	89—ṇāṇuē.
40—cālī.	90—nōbbā.
47—sataḷī.	97—satānuē.
49—nūnjā.	100—shau.
50—padzā.	200—dōē shau.
57—satūnjā.	1,000—hazār.
59—nāṭh.	100,000—lakkh.

Ordinal.

1st, paihlō.	6th, tshauīan.
2nd, dujjō.	7th, sātiau.
3rd, ciyō.	10th, dōssiau.
4th, tsanthō.	50th, pōdzāriau.
5th, panjiō.	

SENTENCES.

The following five sentences will suffice to give an idea of the difference between Outer Sirāji and Kōṭ Gurūi. They should be compared with the sentences in the Notes on Kōṭ Gurūi.

6. Mērē bābūō shōrū tēnē baiṇṇī sangē baiṇṇō aundau āsā. My uncle's son is married with his sister.

7. Ghōrā dē shittē ghōrēē zīn āsā. In the house the white horse's saddle is.

17. Tēu shōbhlo kōrē tsikṇu rāshī kōrē bāndṇu. Beat him well and bind him with ropes.

19. Mū āgō hāṇḍ. Before me walk.

20. Kaurō shōrū tā pitshu hāṇḍō lagō aundō? Whose son behind thee walking comes?

INNER SIRĀJĪ.

NOUNS.

Masculine.

Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā	-ē
G.	-ē rā, rau	as Sing.
D.A.	-ē bē	"
Loc.	-ē mōnjē	"
Ab.	-ē lēṛā.	"
Ag.	-ē	"
V.	-ēā	-ēō

Nouns in Consonant.

N.	ghōṛ, house	ghōṛ
G.D.A.L.Ab.	ghōṛā rō, &c.	as Sing.
Ag.	ghōṛē	"

Feminine.

Nouns in -ī.

N.	shōhr-ī, girl	-ī
G.D.A.L.Ab.	-ī rau, &c.	-ī rau, &c.
Ag.	-ī	-ī
V.	-īē	-īō

Nouns in Consonant.

N.	bhīṇ, sister	-ā
G.D.A.L.Ab.	bhīṇ-ā rau, &c.	-ā ran, &c.
Ag.	-ā	-ā
V.	-ē	-ō

PRONOUNS.

Singular.

	1st	2nd	3rd	iō, this.
N.	hē	tū	sau	iō
G.	mērau	tērau	tēū rā (f. tēssā rā)	iū rā (f. ēssā rā)
D.A.	mē bē, mē	tā bē	„ bē, tēū, f. tēssā „	bē, iū, f. ēssā
			bē	bē

L.	mā mōnjē	tā mōnjē	tēū mōnjē, f. tēssā iū mōnjē, f. ēssā mōnjē
Ab.	„ lērā.	„ lērā	„ lērā, f. tēssā „ lērā, f. ēssā lērā
Ag.	maī	taī	tiū f. tēssē iū f. ēssē

Plural.

N.	hāmmē	tōmmē	tēā	iā
G.	mhārau	thārau	„ rā	„ rā
D.A.	hāmā bē	tōmmā bē	„ bē	„ bē
L.	„ mōnjē	„ mōnjē	„ mōnjē	„ mōnjē
Ab.	„ lērā	„ lērā	„ lērā	„ lērā
Ag.	hāmmē	tōmmē	tēā	iā

Singular.

Plural.

N.	kuṇ, who ?	dzūṇ, who ?	kōṇā	dzēā
G.D.A.L.Ab.	kās rau, &c.	dziū rā, &c.	kās rau, &c.	„ rā, &c.
Ag.	kūṇī	dziū	kūṇī	dzēāē

Others are *kē*, what ? *kitsh*, anything, something.

ADJECTIVES.

Adjectives used as nouns are declined like nouns. When qualifying nouns they are not declined except when their Nom. Sing. Masc. ends in *-ā*. In this case they take *-ē* for the Obl. Masc. and *-ī* for the Fem. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā*, than as, *rāmṛō*, good, *iā kā rāmṛō*, better than this, *sōbbhī kā rāmṛō*, better than all, best.

Demonstrative.

Correlative.

Interrogative.

iērā, iēhṛā, like this	tērā, tēhṛā, like that	kērā, kēhṛā, like what ?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many

ADVERBS.

Many adjectives are used also as adverbs. When so used they agree with the subject of the sentence. The following is a list of a few of the commonest adverbs other than adjectives :—

(*Time.*)

(*Place.*)

iēbbā, now
tēbbē, tēbrē, then
kēbrē, kōddō, when ?

indī, indhī, here
pār, there, on the other side
kōndī, kauī, where ?

(Time.)

jēbrē, jōddō, when
 āz, to-day
 shūī, to-morrow
 pōrghī, day after to-morrow
 tsanthē, day after that
 hidz, yesterday
 pharz, day before yesterday
 tsanthē, day before that
 kōdhī, sometimes, ever
 kōdhī na, never
 kōdhū kōdhū, sometimes

(Place.)

jau¹, where
 indhī tānī, up to here
 indhā kā, from here
 ūjhē, up
 ūndhē, down
 jēhā, in front
 patshēā, behind
 whitar, inside
 bāgē, outside

Others are *kībē*, why? *hau*, yes, *nēh*, no, *chēkē*, quickly, *rāmre kōrī*, well, &c.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, on that side	māē sōnglā, with me
wār, on this side	iūri tānī, for him
mōnjē, within	tēri tānī, about thee (or for thee)
tainī, tānī, up to	māī jēhau, like me
paraundē, upon	iāri tānī, towards them
thā ¹ , below	
mā dēfē, beside me	

VERBS.

Auxiliary.

Pres. I am, &c.	āsā	āsā	āsā	āsā	āsā	āsā
Pres. Neg.	nēh ādō	f. nēh ādī	Pl. nēh ādē			
Past. I was, &c.	thī	thī	thī	thī	thī	thī

Intransitive Verbs.

pōr¹ nau fall.

Pres. Cond.	pōr	-ū	-ē	-ē	-ū	-ā	-au
Fut.	pōr ¹ ul	-au	-au	-au	-ē	-ē	-ē
Imperat.	pōr	pōrā					
Pres. Ind.	pōrdau	f. pōrdī	Pl. pōrdē				
Past. Cond.	the same						

Impf.	pōrdau thi, &c.
Past Ind.	pōrū and pōrau <i>f.</i> pōrī Pl. pōrī
Pres. Perf.	pōrū āsā
Plupf.	pōrū thi
Participle	pōrīkōrī, having fallen, pōrīwāḷā, faller, about to fall

Some verbs show slight irregularities.

hōṇau, be, become.

Fut.	hōlau
Pres. Ind.	hundā
Past Ind.	hōū Pl. hōī

ihṇō, come.

Pres. Cond.	ihṇī
Fut.	ihṇīlau or ihlau (or iṇlau, ilau) ihlau ihlau ihṇīlē or ihlē ihlē ihlē
Imperat.	ich ichā
Pres. Ind.	} ihndau
Past Cond.	
Past Ind.	āō
Participle	ihṇwāḷā, comer, about to come

nāṇā, go.

Fut.	nāṇīlau, &c.
Imperat.	nāā or nāsh, Pl. nāā
Pres. Ind., &c.	nāndau
Past Ind.	nāṇhan

jāṇā, go.

Fut.	jaṇīlau jāllau, &c.
Pres. Ind.	jāndau
Past Ind.	gau, <i>f.</i> gauī Pl. gauē

rauhṇā, remain.

Fut.	rahṇīlau rauhīlau, &c.
Pres. Ind.	rauhndau
Past Ind.	rauhū

bēshṇā, sit.

Past Ind.	bēṇhan
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Transitive Verbs.

tsikṇā, beat, like pōrnau.

Past Ind.	Agent case of subject with <i>tsikau</i> which agrees with object.
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Some of the following common verbs are slightly irregular:—

		khāṇā eat.
Pres Ind.	khāndau	
Past Ind.	khāū	
		diṇā , give.
Fut.	dāūlau	
Pres. Ind.	dindau	
Past Ind.	dinnau	
		laṇā , take.
Fut.	laūlau	
Pres. Ind.	lauindau	
Past	lauū	
		bōlṇā , speak.
Past Ind.	bōllū	
		kōrnā do.
Past Ind.	kōrū	

Ability is often expressed by means of the Pres. Part. (Pres. Ind.) and the genitive case of the subject, as, *mērē nēhī kōrdau*, I cannot do.

To express being in the act of doing a thing *lāgō* (from *lagṇā*, stick) is used. *īō lāgō rōṭī khāndō*, he is eating bread; *hā thī rōṭī khāndō lāgō hundō*, I was eating bread.

The vowel of *sau*, he, she, it, is sometimes omitted after a verb, as, *tēū bē na dēs*, do not give it to him, where *s* represents *i*. This reminds us of the *sū*, and *s* which are so common as 3rd Sing. suffixes in Labndā and in Panjābī West and North of Lahore. Cf. also Inner Sirājī *mā lērā na nī sē*, do not take it from me.

The word *bhī*, meaning 'again,' 'after that,' Hindī, *phir*, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sāsis.

The infinitive ends in *-ṇā*, *-ṇō* or *-ṇau*. In other words also we find the vowels *ā*, *ō*, *au* interchangeable.

In the Negative Auxiliary *ādō*, *ādī*, *ādē* the *ā* is pronounced very long. This word differs from most Negative Auxiliaries in being declined.

The special Feminine forms of the 3rd pers. pron. and of *īō*, this, should be noted. They are found also in the Simla States dialects.

bāb, father.	bēṭrī, woman.
īj, mother.	mard, man.
bhāi, brother.	bēṭrī, woman.
dāi, elder sister.	shōr ^ū , boy.
bhīṇ, younger sister.	shōr ^ī , girl.
shōr ^ū , son.	phuāl, shepherd.
shōr ^ī , daughter.	tsōr, thief.
mard, husband.	ghōrā, horse.

ghōṛī, mare.	pāṇī, water.
bōḷd, ox.	kaṇk, gīlū, wheat.
gā, cow.	tshallī, maize.
mihāsi, buffalo.	butṭā, trec.
bākr-ā, he-goat.	grā, village.
-ī, she-goat.	bazār, city.
bhēd, sheep.	bū, jungle.
kutt-au, dog.	mācchī, fish.
-ī, bitch.	bāt, way.
ghāī, bear.	phōl, fruit.
barēāg, leopard.	māss, meat.
gādhā, ass.	duddh, milk.
sūr, pig.	ḍānnā, egg.
kukk-ar, cock.	ghī, ghīū, ghī.
-rī, hen.	tēl, oil.
barēāl-au, cat (male).	tshāī, buttermilk.
-ī, „ (female).	dihārō, day.
ūt, camel.	rāc, night.
hāthī, elephant.	dihārō, sūraj, sun.
hāth, hand.	dzōth, tsānaṇī, moon.
pair, foot.	tārā, star.
nāk, nose.	bāgur, wind.
ācchī, eye.	pāṇī, rain.
mūh, face.	dhūppā, sunshine.
dānd, tooth.	bhārā, load.
kaṇēṭ, ear. (lobe of ear ?)	bēdzā, seed.
shrēāl, hair.	lōhā, iron.
muṇḍ, head.	shōbhlā, rāmṛā, good, beau- tiful.
dzibh, tongue.	būrā, bad.
pēṭ, stomach.	būṛau, big.
pīṭh, back.	hōtshau, little.
sarīr, dēhī, dziū, body.	sust, nist, lazy.
katāb, book.	satāz, wise.
kalam, pen.	māṛau, foolish, ugly.
māndzau, bed.	tshēkā, swift.
ghar, house.	ticchā, sharp.
daryā, river.	uchṭā, lofty.
gāhd, nauē, stream.	shēlā, cold.
sarāj, hill.	niātā, nigghā, tātā, hot.
nīhaḷ, plain.	mṭṭhā, sweet.
khēc, field.	shittau, white, clean.
rōṭṭī, bread.	

thōṛā, little.
 bauhū, much.
 cīṭṭhā, black.
 bhēṭṭā, be obtained.
 iḥṇō, come.
 nāṇā, go.
 bēshṇā, sit.
 lauṇā, take.
 diṇā, give.
 pōṛnan, fall.

khāṇā, eat.
 jhuṭṇā, drink.
 galāṇā, speak, say.
 bōḷṇā, speak, say.
 kōrnā, do.
 rauḥṇā, remain.
 tsikṇā, beat.
 dzāṇṇā, know.
 āṇṇā, bring.
 nīṇā, take, take away.

NUMERALS.

Cardinal.

1—āk.
 2—dūi.
 3—cēṇ.
 4—tsār.
 5—pāndz.
 6—tshau.
 7—sāt.
 8—āṭh.
 9—nau.
 10—dōss.
 11—giārā.
 12—bārā.
 13—tērā.
 14—tsauūdā.
 15—pōndrā.
 16—sōḷā.
 17—satārā.
 18—ṭhārā.
 19—ṇih.
 20—bih.
 27—satāi.
 29—nōtrī.
 30—tri.
 37—satōtti.

39—apṭuālī.
 40—tsāli.
 47—sāttālī.
 49—apūnjā.
 50—padzā.
 57—satāūnjā.
 59—apāt.
 60—shāṭh.
 67—satēāt.
 69—uphattar.
 70—sōttar.
 77—satēttar.
 79—apēāshi.
 80—ōshshi.
 87—satēāshi.
 89—nauūē.
 90—nōbbē.
 97—satēānū.
 99—naukrā.
 100—shaukrā, shau.
 200—dūi shau.
 1,000—hadzār.
 100,000—lakh.

Ordinal.

1st, paihlō.
 2nd, dūjjō.
 3rd, cīyō.
 4th, tsanthō.

5th, pandzan.
 6th, tshōṭhuā.
 7th, sūtūā.

SENTENCES.

1. *Tērā naū kē?* What is thy name?
2. *Ēū ghōṛē rī kētrī unimar hōi?* How much is the age of this horse?
3. *Īndhā kṣ Kashmīr tāṇi kētrā dūr?* From here how far is Kashmīr?
4. *Thārē bābā rē ghōṛē kētrē shōhrū?* In your father's house how many boys are there?
5. *Hā āz bauhū dūrā kṣ haṇḍi āō.* I to-day from very far have walking come?
6. *Mērē cācē rē shōhrū rā biāh iūri bēṭi sōṅghā.* My uncle's son's marriage is with his daughter.
7. *Ghōṛē shittē ghōṛē rī zīn.* In the house is the white horse's saddle.
8. *Īuri piṭṭhī paraundē (uppur) zīn kōshā.* On his back bind the saddle.
9. *Maī iūrō bēṭā bauhū tsikū.* I beat his son much.
10. *Sō sarājā rē dzātā uppur bhērā tsaraundō.* He on the hill's top is grazing sheep.
11. *Sō iū bṭṭē thāī ghōṛē paraundē bēṭhā hundō.* He under this tree on a horse is seated.
12. *Tēūrō bhāi appi bhiṇā kṣ baurau.* His brother is bigger than his sister.
13. *Ēūiā mūl dhāi rapauī.* Its price is two and a half rupees.
14. *Mērō bāb iū hōtshē ghōṛē rauhndā.* My father lives in this little house.
15. *Ēū bē ēā rapauī dā.* Give these rupees to him.
16. *Ēū lērā ēā rapauī lauī lau.* From him take these rupees.
17. *Ēū rāmṛē kōri tsiki lau rāshī kōri bōndhī lau.* Beat him well and bind him with ropes.
18. *Kōā kṣ pāṇi kārhā.* Draw water from the well.
19. *Mṣ kṣ jēhṣ tsālā.* Walk in front of me.
20. *Kāsrā shōhrū tōmā patshēṣ āō?* Whose son is coming behind you?
21. *Ēō cij kāsā lērā mūllē āṇi?* From whom did you buy this thing?
22. *Grē rē dukāndārā lērā.* From the shopkeeper of the village.

SAINJĪ.

The grammar of Sainji bears a considerable resemblance to that of Inner Sirāji ; in the following notes, therefore, chiefly those points will be mentioned in which the dialects differ.

NOUNS.

Masculine.

Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ēr	as Sing.
D.A.	-āb	"
Ab.	-ē āgā	"
Ag.	-ē	"

Nouns in Consonant.

N.	ghar, house	as Sing.
G.	ghar-ār	"
D.A.	-āb	"
Ag.	-ē	"

Feminine.

Nouns in -ī.

N.	bēṭī, daughter	as Sing.
G.	bēṭī-r	"
D.A.	-b	"
Ag.	-ē	"

Nouns in Consonant.

N.	bhīṇ	...
G.	bhīṇ-ār	...
D.A.	-ab	...
Ag.	-ē	...

PRONOUNS.

Singular.

	1st	2nd	3rd	ēō, this
N.	haū	tū	sō	ēō
G.	mōrā	tērā	tēūrā, f. tēssā rā	ēū rā f. ēssā rā
D.A.	maū bhē	tābhē	tēūb tēssāb	ēūb ēssāb
Ab.	maū āgā	tā āgā	tēū āgā tēssā āgā	ēū āgā ēssā āgā
Ag.	mōē	tauē	tēōē tēssē	ēūē ēssē

PRONOUNS.

Plural.

N.	āssē	tūssē	tēā	ēā
G.	mhārā	thārā	tēārā	ēārā
D.A.	āssāb, āsāb	tūāb	tēāb	ēāb
Ab.	āssā (āsā)	tūā āgā	tēā āgā	ēā āgā
	āgā			
Ag.	āhē	tūssē	tēāē	iāē

ADVERBS.

(Time.)	(Place.)
əbrē, now	əkkhē, here,
təbrē, then	təkkhē, there
kəbrē, when ?	kauī, where ?
jəbrē, when	jauī, where
ādz, to-day	əkkhā kahā or kauhaū, from here

kidzu, why? *mhit̄ar*, inside; *barā*, very much, agrees with its noun or pronoun. It is to be distinguished from *baḥḍā*, big, which is not used as an adverb.

PREPOSITIONS.

āgā, from	sāṅghē, with
taṅg, up to	jēhū, in front of
uprē, upon	pitshē, behind

VERBS.

Auxiliary.

Pres.	sā	sā	sā	sā	sā	sā
Neg.	āthi with a particle of negation.					
Past.	tī	tī	tī	tī	tī	tī

Intransitive Verbs.

lōṭṇā, fall.

Pres. Cond.	lōt	-ū	-ē	-ē	-ū	-ē	-ē
Fut.	lōt	-ūr	-ar	-ār	-ūr	-ar	-ar
Pres. Ind.	} lōtdā						
or							
Past Cond.							
Impf.	lōtdā	ti					

Intransitive Verbs—continued.

lōṭṇā, fall.

Past Ind.	lōṭū	f. lōṭi	Pl. lōṭē	f. lōṭi
Plupf.	lōṭū tī			
Participle	lōṭi kari, having fallen			

iēdzṇā, come.

Fut.	ēdz	-ūr	-ar	-ār	-ur	-ar	ār
Imperat.	idz	idzā					
Past Cond.	idzdā						
&c.							

Past Ind.	āwā
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nāṇā, go.

Fut.	nāṣh	-ū	-ū	-ū	-ī	-ī	ī
Past. Ind.	nāṭbā						

tsālṇā, go.

Fut.	tsāl	-ū	-ū	-ū	-ī	-ī	ī
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Transitive Verbs.

tsīkṇā, beat, in general like lōṭṇā.

Past Ind.	Agent case of subject with tsīkū						
Plupf.	"	"	"	"	"	tsīkū tī	

dēṇā, give.

Fut.	dēṣb
Past Ind.	dīnā

nīṇā, take.

Fut.	nīṣb
Past	nīū

The future is a very interesting tense in Sainji. There appear to be two complete forms -ūr -ar -ār -ūr -ar -ār and -ū -ū -ū -ī -ī -ī. Whether the *r* in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending -b for the 1st Sing. Fut. as in *dēṣb*, I will give, *nīṣb*, I will take, *tsīkūb*, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, *tsīkūb* being equivalent to *tsīkū ēūb*, I will strike him, or *tsīkū tābhā*, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Maṇḍi State which is near Manglaur suggests that this *b* is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb *go*,

either *nāhū* bē, *nāhū* bē, *nāhū* bē, *nāhū* bē, *nāhī* bē, *nāhī* bē, or *nāhū*, *nāhū*, *nāhū*, *nāhūmē*, *nāhū*, *nāhū* (*nāhū*?) Like Inner Sirāji Sainji has a feminine form for the 3rd per. pronoun and for *ē*, this.

The following words are those in which a difference between the two dialects is observable. Probably however some of these also may be found in Inner Sirāji. In the other words of the list Sainji does not differ from Inner Sirāji.

bābā, father.	graū, village.
bhāi, elder brother.	gāhr, būn, jungle.
bhāū, younger brother.	shikhā, meat.
tshōr-ū, son.	tshāh, buttermilk.
-ī daughter.	dihārā, sun.
jōe, jō, dzōē, wife.	dzōtth, moon.
bauīd, ox.	bagur, wind.
mhēshī, buffalo.	shōbhlā, beautiful.
bhēr, sheep.	rāmrā, good.
kūtā, dog.	baqdā, big.
kukkar, cock.	halkā, hōtshā, small.
barēālā, cat.	dālji, lazy.
paīr, foot.	sutuāz, wise.
ākkh, eye.	nikāmmā, ignorant.
tsōrā, hair.	ṭāṇḍā, swift.
mūṇḍ, head.	ujjē, uthlā, high.
kāyā, body.	mārā, ugly.
dzōt, hill, pass.	nighā, hot.
saūā, plain.	mūhrā, sweet.
chēt, field.	bōhū, much.
rōṭi, bread.	lōṭṇā, fall.
giḥū (not karḥ), wheat.	iēdzṇā, come.
tshōllī, maize.	jhūṭṇā, drunk.

NUMERALS.

Cardinal.

1—iēk.	7—satt.
2—dūi.	8—atth.
3—cīṇ	9—nauū.
4—tsār.	10—dass.
5—panz.	11—giārā.
6—tshau.	12—bārā.

NUMERALS—continued.

Cardinal.

13—tērā.

14—tsauūdā.

15—pōndrā.

16—sōlā.

17—satārā.

18—ṭhārā.

19—ṇih.

20—bīh.

SENTENCES.

1. Tērā nā kēs ? What is thy name ?
2. Ēō ghōrēr kētrī ambar ? How much is this horse's age ?
3. Ēkkhā kahā Kashmirā tang kētrā dūr hōlā ? From here to Kashmir how far will it be ?
4. Tērē bābūr gharē kētrē laṛkē ? In thy father's house how many sons are there ?
5. Haū ādz baṛē dūrā zōnghē haṇḍi āwā. I to-day from very far on legs walking came.
6. Mērē tsātsēr bēṭā ēūr bēūhṇi sānghē bēā hōū. My uncle's son is married to his sister.
7. Gharē shittē ghōrēr zīn. In the house is the white horse's saddle.
8. Ēūr piṭṭhi ūprē zīn bōunhā. Upon its back bind the saddle.
9. Mōē ēūr bēṭā baṛā tsikū. I beat his son much.
10. Dzōtār tsōrē ūprē tsārā sō gā bākri. On the hill's top he is grazing cows and goats.
11. Ēō butṭē hēṭhē sō bēṭhā ghōrē ūprē. Under that tree he is seated on a horse.
12. Ēūr bhāi aṇṇi bauibṇi kā baḍḍā. His brother is bigger than his sister.
13. Ēūr mūl dhāē rupayyā. Its price is two and a half rupees.
14. Mērō bābū sō hōtshē gharē raūhs. My father lives in that small house.
15. Ēūb rupayyā dēā. Give him rupees.
16. Ēā rupayyā ēū āgā mōṅgā. Those rupees ask from him.
17. Ēū rāmṛē kōri tsikā rāshīē bi bōnnhā. Beat him well and bind him with ropes.
18. Kūē kauhaū paṇi kāḍḍhā. From the well draw water.
19. Maū jshī tsal. Walk before me.
20. Kāsrā laṛkā tā pitshē āwā ? Whose boy is coming behind you ?
21. Kāsū āgā tāē mūl mōṅgū ? From whom hast thou bought ?
22. Graūr dukaunadārā āgā. From the shopkeeper of the village.

KULUI. [Kulāi].

NOUNS.

Masculine.

Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	Ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē bē	„
L.	-ē mōnjhē, mānjē	„
Ab.	-ē na	„
Ag.	-ē	„

Nouns in Consonant.

N.	ghōṛ, house	as Sing.
G.D.A.L.Ab.	ghōṛ -ē rā or -ā rā, &c.	„
Ag.	-ē	„

Feminine.

Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	„
Ag.	-īē	„

Nouns in Consonant.

N.	bēḥṇ, sister	bēḥṇ-ī
G.D.A.L.Ab.	bēḥṇ-ī rā, &c.	-ī rā, &c.
Ag.	-īē	-īē

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this
N.	haū	tū	sau	ēh
G.	mērā	tērā	tēi rā (f. tēssā rā)	ēi rā (f. ēssā rā)
D.A.	mūbē, mēmē	taubē	„ bē	„ bē („ bē)
Ab.	mōn	taun, tauna	„ na	„ na („ na)
Ag.	maī	taī	tēiē	tēssē ēiē ēssē

Plural.

N.	āssē	tussē	tē	ēh
G.	āssā rā	tussā rā, tūsrā	tinhā rā	inhā rā
D.A.	„ bē	tussa bē	„ bē	„ bē
Ab.	āssān, āssā	tussān, tussā	„ na	„ na
	na	na		
Ag.	āssē	tūssē, tussē	tinhē	inhē

For *bē* in the Dative and Accusative *wē* is also used.

kun, who? G. *kōs rā* Ab. *kōsan* Ag. *kūpīē*.

Others are *kī*, what? *kich*, something, anything.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *ā*, in which case the Oblique Singular and all the Plur. take *-ē*. Fem. Sing. and Plur *-ī*.

Comparison is expressed by means of *na*, from, than, as, *shōbhlā*, good, beautiful, &c., *ēi na shōbhlā*, more beautiful than this; *sēbbhi na shōbhlā*, more beautiful than all, most beautiful.

Demonstrative.

aiṇḍā, like this
ētrā, so much or
 many.

Correlative.

taiṇḍā, like that
tētrā, so much or
 many.

Interrogative.

kaiṇḍā, like what?
kētrā, how much or
 many?

ADVERBS.

Most Adjectives may be used as Adverbs; when so used they agree with the subject of the sentence as above mentioned. The following is a list of the most important Adverbs other than Adjectives:—

(Time.)

aibbē, *ēbbē*, now,
tēbbē, then
kēbbē, when?
auj, to-day
shūi, to-morrow
pōrshī, day-after-to-morrow
tsōūthē, day after that
hīdz, yesterday
pharidz, *pharaz*, day before
 yesterday.

(Place.)

ōkkhē, here
tōkkhē, there
kōkkhē, where?
ōkkhē tāī, up to here
ōkkhan, from here
ujjhē, *jhāī*, *bhēti*, up
bhiāī, *bun*, *bēūrē*, down
nēr, near
dūr, far
āggē, in front

(Time.)

tsōūthē, day before that
 kadhī, sometimes, ever
 kadhī na, never

(Place.)

piechē, behind
 handar, inside
 bāhar, outside

Others are *kībē*, why? *hō*, yes. *tshēkā*, *tshēkē*, quickly.

PREPOSITIONS.

The chief prepositions have been given in the declension of Nouns. Subjoined is a brief list of others.

pūrē, on the other side	tēiri tāī, for his sake, for
wārē, on this side	him
mōnjhē, bhittērē, within	rēri tāī, about thee (for thee.
tāī, up to	&c.)
pāndōh, upon	mōrē sāhī, like me
hēthē, below	tīnhā ri dhīrē, towards them
mī āggē, beside me	tēirē ōriē pōriē, round about
mī sayghē, with me	it

VERBS.

Auxiliary.

Pres. I am, &c.	sā	sā	sā	sā	sā	sā (fem. sī)
or	sā (f. sū)	sā	sā	sī	sī	sī
or	hē (f. hē)	hē	hē	hē	hā	hā
Pres. Negative	āthi indecl.	nēh	āthi,	am not,	is not,	&c.
Past I was, &c.	thā (f. thī)	thā	thā	thē (f. thī)	thē	thē
or	tī	tī	tī	tī	tī	tī

*Intransitive Verbs.***dzhaurnu, or jhaurnu, fall.**

Fut. dzhaurn -aū or -nu -lā -lā -aū or -nu -lē -lē
 Imperat. dzhaurn dzhaurnā
 Pres. Ind. dzhaurnā sā. *dzhaurnā* is not inflected, *sā* is sometimes uninflected and sometimes changed to *sī* as above.
 Impf. dzhaurnā tī or thā. *thā* inflected as above.
 For these two tenses *dzhaurnā* (f. -ī pl -ē) *sā* and *dzhaurnā thā* are sometimes found. The Neg. of *dzhaurnā sā* is *nēh dzhaurnā āthi*.

Past Cond.	dzhaupdā
Past Ind.	dzhaupū <i>f.</i> dzhaupi <i>pl.</i> dzhaupē
Pres. Perf.	dzhaupū sā
Plupf.	dzhaupū tī or thā
Participle	dzhaupīkē, having fallen : dzhaupū hundā. in the state of having fallen.

Some verbs show slight irregularities.

hōṇū, be, become.

Fut.	hōnu, &c.
Pres. Ind.	hōā sā
Past Cond.	hundā
Past Ind.	hūā

ēṇā, come.

Fut.	ēnnu ēllā, &c.
Imperat.	ē ējā
Pres. Ind.	ēzā sā
Past Cond.	ēndā
Past Ind.	āū <i>f.</i> āī <i>Pl.</i> āē
Participle	āīkē, having come

nōṣṇā go.

Past Ind.	nōṭṭhā
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jāṇā, go.

Past Ind.	gōā
Participle	jāīkē, having gone

bēṣṇā, sit.

Past Ind.	bēṭṭhā
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Transitive Verbs.

mārnā, beat, strike, for the most part like dzhaupnu.

Past Ind.	mārū with agent case of subject, mārū, agreeing with object.
Pres Perf.	mārū sā with agent case of subject, mārū sā agreeing with object.
Plupf.	mārū tī (thā) with agent case of subject, mārū tī (thā) agreeing with object.

Some of the following common verbs are slightly irregular :—

khāṇā, eat.

Fut.	khānnu
Past Cond.	khāndā
Pres Ind.	khāā sā
Past Ind.	khāū

pīṇā, drink.

Fut.	pīnuu
Past Cond.	pīudā
Pres Ind.	pīā sā
Past Ind.	pīū

dēṇā, give.

Fut.	dēnnu
Past Cond.	dēndā
Pres. Ind.	dēā sā
Past Ind.	dhīnā

lēṇā, take.

Fut.	lēnuu
Pres. Ind.	lēā sā
Past Ind.	lēū

kēṛnu, do, make.

Fut.	kēṛnu
Pres. Ind.	kēṛā sa
Past	kēṛū

jāṇṇā, know.

Past	jaṇū
------	------

āṇā, bring.

Fut.	ānnu
Pres. Ind.	āṇā sā
Past Ind.	āṇū

nēṇā, take, take away.

Fut.	nēnnu
Pres. Ind.	nēā sā
Past Ind.	nēū

The Infinitive may end in either *ū* or *ā*.

For the Imperat. Sing. a polite form in *-ēit* is often used. *murēit*, be pleased to strike; *āzhunpēit*, be pleased to fall. This corresponds to Panjābi *ḍiggā*, Urdu *giriyō*, be pleased to fall.

The *sā* of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the *ā* omitted; thus. *barē tshēkē hūṇḍās*, he or she walks very quickly.

A passive participle is used to express ability:—*mērē bōllē nēh pōrhīdā*, I cannot read. Panjābi, *mērē kōlō nēh parhīdā*.

“Where were you?” or “Where wert thou?” is capable of being expressed in several ways, *tussē kōkkhē* (or *kau*) *tīē* or *tīrē*, where were you? *tū kōkkhē* (or *kau*) *tīē* or *tīrē*, where wert thou? *kōkkhē tīnē* (without *tussē*) where were you?

The form of the Verb with *-rē* does not appear to be used in

addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. *ṛē*, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī *ōē*, which is used by men in speaking to men. The *-nē* in *tīnē* is apparently a suffix having the force of *tussē*, and rendering unnecessary the employment of *tussē*; cf. Panjābī *jē*. *ṛē* may be the same as Hindi *rē*; cf. also the *r* in the Sainji Future tense.

Of the two verbs meaning go, *jāṇā* is used in composition with other verbs. *Nōshṇa* is used alone for 'going,' though it also enters into composition.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāb, bābū, father.	gaddhā, gōddhā, ass.
ammā, yā, mother.	kukk-aṛ, cock.
bhāi, brother.	-ṛi, hen.
dāi, elder sister.	brāl-ā, cat (male).
bēhṇ, bhāū, younger sister.	-i, ,, (female).
bētā, son.	ūṭ, camel.
bētī, daughter.	cīrū, bird.
khasm, husband.	hāthi, elephant.
lāhṛi, dzōi, jō, wife.	hōth, hāth, hand.
mard, man.	dzōngā, foot.
bētṛi, woman.	nāk, nose.
shōhr-ū, boy.	ōcchī, eye.
-i, girl.	mūh, face.
puhāl, pluāl, shepherd.	dōnd, tooth.
guālā, cowherd.	kōnn, ear.
tsōr, thief.	shīr, hair.
ghōṛ-ā, gōhṛ-ā, horse.	muṇḍ, head.
-i, -i, mare.	dzibbh, tongue.
bōld, bauld, ox.	pēt, stomach.
gāi, cow.	piṭṭh, back.
maīshī, mhaīshī, buffalo.	jēū, body.
bōkr-ā, goat (he).	kāgad, book.
-i, ,, (she).	kalam, pen.
bhēḍ, sheep	māndzā, bed.
kūtt-ā, kutt-ā, dog.	ghōr, house.
-i, -i, bitch.	nauī, river.
gāhī, ghāi, rich, bear.	nāl, stream.
barāg, leopard.	dāg, dūōg, hill.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*continued*.

pöddhrā, plain.	mārā, ugly.
chēt, field.	thōṇḍā, cold.
rōṭṭi, bread.	tōṭṭā, hot.
pāṇi, water.	mitṭhā, sweet.
kōṇak, wheat.	shēttā, white.
chōlli, maize.	cittṭhā, cītṭhā, black.
butṭā, tree.	thōrū, little.
grā, village.	bōhū, much.
shaihr, city.	hōṇā, be, become.
bōṇ, jungle.	ēṇā, come.
mōcchī, fish.	jāṇā, dzāṇā, go.
bōtt, way.	nōshṇā, go, run.
phōl, fruit.	bēshṇā, sit.
shikhā, meat.	lēṇā, take.
duddh, milk.	dēṇā, give.
ḍānnā, ḍannā, egg.	dzhaurnā, jhaurnā, fall.
ghī, ghī.	utṭhṇā, rise.
tēl, oil.	kharā hōṇā, stand.
chāh, buttermilk.	hērnā, see.
dhiār, day.	khāṇā, eat.
rāt, rāc, night.	piṇā, drink.
dhiārā, sun.	galāṇā, bōṇā speak, say.
dzōth, dzuth, moon.	saunā, sleep.
tārā, star.	kērnā, do.
biānnā, wind.	rauhṇā, stay, remain.
gāsh, rain.	mārnā, beat.
dhuppā, sunshine.	pachēāṇṇā, recognise.
bhrōṭū, load.	pujṇā, arrive.
bējā, seed.	nōshī jāṇā, run away.
lōhā, iron.	baṇāṇā, make.
rāmro, shōbhla, kharā, good	shadṇā, call.
būrā, bad.	dhunṇā, mēlṇā, meet, be ob-
bōḍḍā, big.	tained.
hōtsbā, hōcchā, small.	sikkhṇā, dzāṇṇā, learn.
ālsi, lazy.	pōṛhṇā, read.
gaṇḍū, wise.	likhṇā, write.
nikammā, ālsi, foolish.	marnā, die.
tshōka, takra, swift.	shūṇṇā, hear.
ticchā, sharp.	phiri ēṇā, return.
uthrā, high.	baubṇā, flow.
shōbhla, beautiful, clean.	lōrnā, fight.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*continued*.

jittṇā, win.

hārnā, be defeated.

shēṭṇā, throw, sow.

bōld jundṇē, plough.

khiāṇā, give to eat.

piāṇā, give to drink.

shīṇēāṇā, cause to hear.

tsōrnā, graze.

tsārna, cause to graze.

lummā paṇṇā, lie down.

NUMERALS.

Cardinal.

1—āk.

2—dūi.

3—cin.

4—tsār.

5—pōnj.

6—chau.

7—satt.

8—ōṭṭh.

9—nōū.

10—dōsh.

11—giārā.

12—bārā.

13—tēhrā.

14—cōūdā.

15—pandrā.

16—sōlā.

17—satārā.

18—ṭhārā.

19—ñīh.

20—bih.

100—shauū.

Enumeration is by twenties up to a hundred.

SENTENCES.

1. Tērā nā ki rē? What is thy name?

2. Ēi ghōrē ri kētrī umbar sā? How much is the age of this horse?

3. Ōkkha na Kashmir kētni dūr hē? From here how far is Kashmir?

4. Tūsre babbē rē ghōrē kētrē bēṭē hē? In your father's house how many sons are there?

5. Haū auj dūrā na hōṇḍi āō. I have come walking to-day from very far.

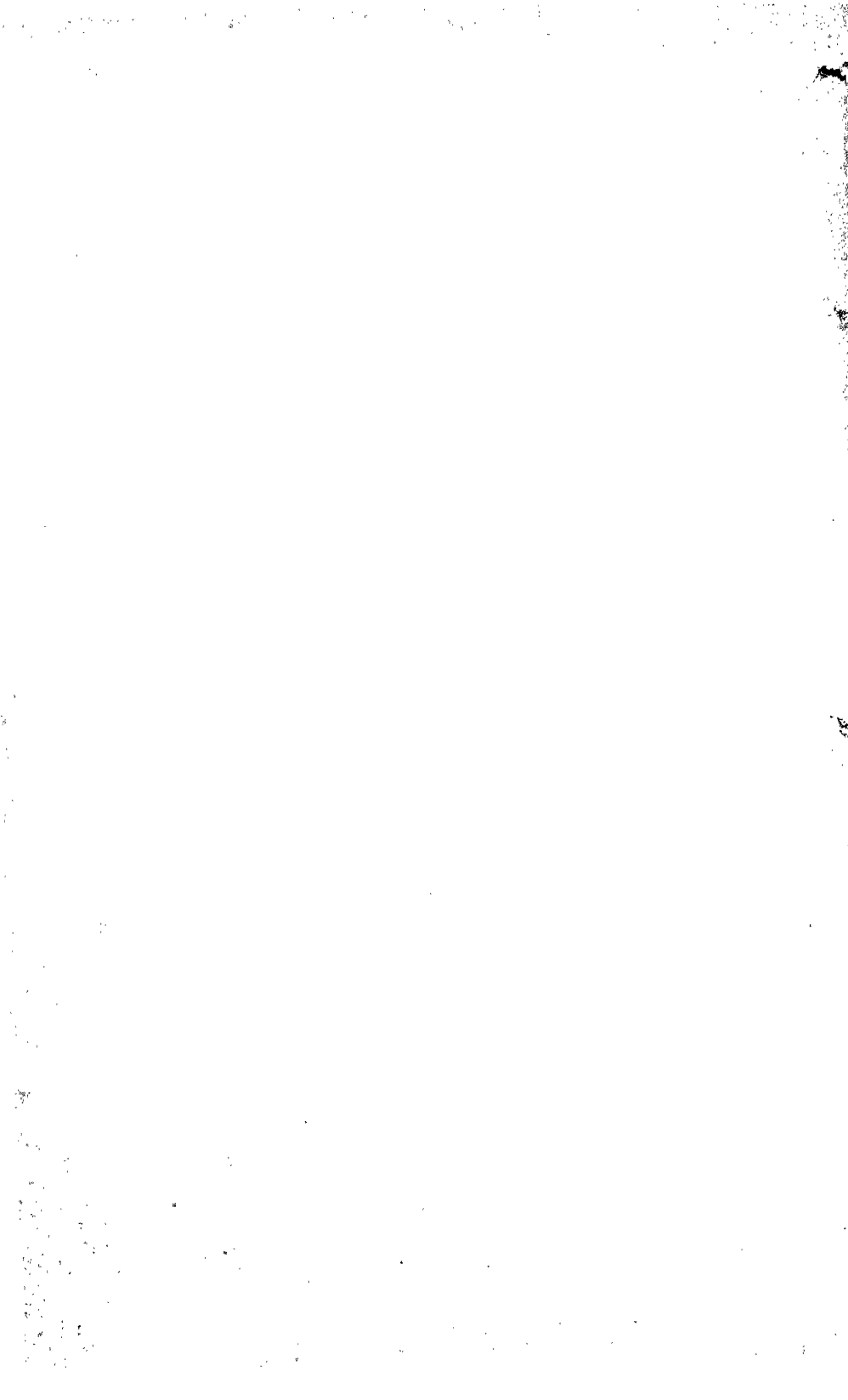
6. Mērē tsātsē (cācē) rē bēṭē tēiri bēhṇi sangē biāh kērū. My uncle's son made a marriage with his daughter.

7. Ghōrū na shēṭṭē ghōrē ri kāṭhī hē. In the house is the white horse's saddle.

8. Tēi ri pitṭhī pāndēh kāṭhī kōshā. Bind the saddle on his back.

9. Maī tēirē bēṭē bē bōhū mārū. I beat his son much.

10. San barē dhaugā nā gōrū bhēr cārā sā. He on the big hill is grazing cows and sheep.
11. Sau buttē hēth ghōrē pāndēh bēttā hundā hē (sā). He under that tree was seated on a horse.
12. Tēirā bhāi apñi baiñi na bōddā hē (sā). His brother is bigger than his sister.
13. Tēirā mūl dhāi rupayyē sā. Its price is two and a half rupees.
14. Mērā bāpū hōcchē ghōrā na rauhās. My father lives in a little house.
15. Ēi bē ēh rupayyā dēi dēā. Give this rupee to him.
16. Tēina rupayyā mōygi āñā. Ask and bring rupees from him.
17. Tēibē rāñrē mārikē rōshīē bōnnhā. Having beaten him well bind him with ropes.
18. Bāi na pāñi kōrhā. Draw water from the spring.
19. Mērē āggē tsōl. Walk before me.
20. Taun pīchē kōsrā shōhrū ēudā sā? Whose boy is walking behind thee?
21. Taī kōsan mullē lēū? From whom didst thou buy it?
22. Grāuñ rē ēksi dukāndāra na lēū. I took (bought) it from a shopkeeper of the village.



THE DIALECTS OF MANDI AND SUKET,

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Maṇḍi and Sukēt are two important states lying between Simla and Kāngrā proper with Kulū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāngrā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍi dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍāli may be taken to be Jhaṭṭigri half-way between Sultānpūr and Pālampūr. Chōṭā Baṅghālī, as alluded to in the following pages, is spoken in that portion of Chōṭā Baṅghāl which lies in the extreme northern portion of Maṇḍi State. In the south-east portion of the State called Maṇḍi Sirāj the dialect spoken is still Maṇḍāli, but it shows resemblances to Inner Siraji, the dialect of the northern half of the Sirāj Tahsil of Kulū.

In Maṇḍāli the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

Although the dialect shows many traces of the influence of Panjabi, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulū and the Simla States. The future is either indeclinable in —*gg* or declinable in —*ghā*.

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmiri participle *karān*. Another

resemblance to Kashmiri is in the confusion between *e* and *ye*. Thus we find *tēs* used interchangeably with *tyēs*, *ēs* with *yēs*, *ēthī* with *iēthī* (*yēthī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects *passim*.

Maṇḍēālī has a Stative Participle in—*īrā*, thus *paīrā*, in the state of having fallen, *pīlīrā*, in the state of having been drunk. The peculiarity of the verb *bāhnā*, beat, has been alluded to under the Verb in Maṇḍēālī and Chōṭā Banghālī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukēt there are said to be three dialects—Pahār, Dhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍēālī, but in the Plural Panjābī influence is shown in the Oblique termination—*ā*. The Agent Plural, however, ends in *īē*. *thē* is used for the Ablative postposition, *gē* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍēālī.

In Verbs we find that the Dhar dialect resembles Panjābī in its Pres. Part. in—*dā*, and in its Past Part. in—*ēā*. The Bahal dialect has its Pres. Indic. like Maṇḍēālī, as *mārā hā*, but in the Imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hē thē*, they were beating. The Sukētī dialects make their future in *gh* and possibly *g* or *yg*, and have the Stative Participle in—*īrā*, as *mārīrā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍēālī.

The system of transliteration is that of the Asiatic Society of Bengal. *ī* denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; *c* is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.

MANDEĀLĪ. [Maṇḍēāli]

NOUNS.

Masculine.

Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	"
L.	-ē manjhā	"
Ab.	-ē gē, thē	"
Ag.	-ē	"
V.	-ēā	-ēō

Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ē	"
V.	-ā	-ō

Nouns in -ī.

N.	hāth-ī, elephant	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	"
Ag.	-īē	"
V.	-īā	-īō

Nouns in -ū, such as *hindū*, Hindu, are declined like those in -ī
bāb, father, is declined like *ghar*, except that the second *b* is doubled
before any additions.

Feminine.

Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	"
Ag.	-īē	"
V.	-īē	īō

Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	baih-ṇ.	ṇī
G.D.A.L.Ab.	-ṇī rā &c.	as Sing.
Ag.	-ṇīē	"
V.	-ṇī	-ṇīō

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haū	tī	sē	ēh
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mājō	tūjō	„ &c.	„ &c.
L.	mē bhittar, manjhā	tuddh &c.	„	„
Ab.	māthē	tutthē	„	„
Ag.	maī	taī	tinē	inē

N.	āssē	tussē	sēō	ēh
G.	āssā rā, mhārā	tussā rā	tinhā rā	inhā rā
D.A.	āssā jō	„ &c.	„ &c.	„ &c.
L.	„ &c.	„	„	„
Ab.	„	„	„	„
Ag.	āssē	tussē	tinhē	inhē

*Singular.**Plural.*

N.	kuṇ, who,	jō, who,	kuṇ	jēō
Obl.	kēs, &c.	jēs, &c.	kinhā	jinhā
Ag.	kūnē	jīnē	kinhē	jinhē

kyā, what ? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything, *har kōī*, whosoever, *har kich*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *ā* are indec. Those ending in *-ā* have Obl. *-ē*.

Pl. -ē, indec. Fem. -ī indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *ēs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ērḥā, like that or this	tērḥā, like that or this	kērḥā, like what?	jērḥā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many?	jītṇā, as much or many

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ēbbē, hun, now	ēttḥī, here
tēbbē, then	tēttḥī, there
kēbbē, when?	kēttḥī, where?
jēbbē, when	jēttḥī, where
āj, to-day	ēttḥī tikki, up to here
kāl, to-morrow	iēttḥī tē, from here
dōttḥī, to-morrow morning	ūprā, up
parsi, day after to-morrow	bun, down
cauthē, day after that	nēḍē, near
kāl, yesterday	dūr, far
parsi, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhittar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhī rē kaṭṭhē*, for this reason, *hā*, yes, *sitābi* quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of

nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	tērē kaṭṭhē, about thee
wār, on this side	mā sāhī, āssā sāhī, like me,
whittar, manjhē, manjh, within	like us.
prallē, upon	tinhā bakkhā, towards them
hēṭh, below	tētāge prānt, after that
tikā tikki, up to	idhī rē ōrē parē, round about
mā nēḍē, beside me	it
mā sāngī, with me	tūssa barābar, equal to you
tēsjo, for him	māthē parlēg, apart from me

VERBS.

Auxiliary.

Pres.	I am &c.	Sing. hā,	f. hī,	Plur. hē,	f. hī.
Past	I was &c.	{ Sing. thā,	f. thī	Plur. thē	f. thī.

Intransitive Verbs.

paunā, fall.

Fut	Sing. paūgh -ā	f. -ī	Pl. -ē	f. -ī, also paung indecl.
Imperat.	pau	pauā		
Pres. Indic.	paūṣ indec. with hā,	f. hī.	Pl. hē, hī	
Impf. Indic.	„ „ „	thā,	thī, thē, thī	
Past Cond.	paund-ā (-ī -ē -ī)			
Past Indic.	pēā f. pēī			
Pres. Perf.	pēā hā, &c.			
Plupf.	pēā thā, &c.			
Participle	<i>paīrkē</i> , having fallen, <i>paundē hī</i> , on falling, <i>paīrā</i> , in the state of having fallen, <i>paundē</i> , while falling, <i>paunēwā/ā</i> , faller or about to fall.			

Some verbs have slight irregularities.

hōṇā, be become.

Fut.	hūghā or hūṅg
Pres. Ind.	hūṣ hā
Past Cond.	hundā
Past Indic.	hūā

aunā, come.

Fut.	āūghā or āūṅg
Pres. Indic.	āūṣ hā

Past Cond.	aundā
Past Indic.	āyā
Participle	āikē, having come, āirā, in the state of having come.

jāṇā, go.

Imperat.	jā jā
Pres. Indic.	jāhā hā
Past Cond.	jāndā
Past Indic.	gēā
Participle	jāikē, having gone ; gērā, in the state of having gone.

raiḥṇā, remain.

Fut.	rahaṅghā or rahang
Imperat.	raiḥ rahā
Pres. Ind.	rahā hā
Past	rēhā

baiṭhṇā, sit.

Fut.	baiṭhghā or baiṭhang
Past Cond.	baiṭhdā

Transitive Verbs.

mārnā, beat, strike, in general like *paṇṇā*.

Fut.	mārghā or mārang
Pres. Indic.	mārā hā
Past Cond.	mārdā
Past Ind.	mārēā, with agent case of subject, mārēā agreeing with object.
Pres. Perf.	mārēā hā, with agent case of subject, mārēā hā agreeing with object.
Plupf.	mārēā thā, with agent case of subject, mārēā thā agreeing with object.
Participle	mārīrā, in the state of having been beaten.

The passive is formed by using the past part. *mārēā*, with the required tense of *jāṇā*, go, *mārēā jāṇā*, be beaten. The passive is not very common.

The following are slightly irregular :—

khāṇā, eat.

Fut.	khāghā or khāng
Pres. Indic.	khāhā hā
Past Indic.	khādhā
Participle	khādhīrā, in the state of having been eaten.

piṇā, drink.

Past pitā
Participle pitirā, in the state of having been drunk.

dēṇā, give.

Pres. Ind. dēhṣ hā
Past dittā
Participle dittirā, in the state of having been given.

laiṇā, take.

Fut. laṅghā or laṅg
Pres. Indic. lahṣ hā

karnā, do.

Past kitā

lēaṇā, bring, like *aṇā*, but

Past lēi āyā

lēi jāṇā, take away, like *jāṇā*.

There is a noticeable peculiarity about the past of *bāhṇā*, beat strike. (Fut. *bāhaṅghā*, *bāhaṅg*). The past is always used in the Fem. I beat him is *maṭ tēṣṭō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Banghālī dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haṭṭ paiā karā hā* (compounded with *karnā*, do).

I continue falling, *haṭṭ paundā rahā* (compounded with *raihṇā*, remain).

I am in the act of falling, *haṭṭ paundā lagirū hā* (compounded with *lagṅṇā*, stick).

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōrā, horse.

bāb, bāpū, father.

māi, mother.

bhāi, brother.

bōbbō, elder sister.

bailṇ, younger sister.

gābhrū, beṭā, son.

bēṭi, daughter.

biāhū, husband.

lārī, wife.

mardh, man.

janānē, women.

maṭṭhā, boy.

maṭṭhī, girl.

puhāl, shepherd.

cōr, thief.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued*.

ghōrā.	dhārā, hill.
ghōrī, mare.	pādhār, plain.
baḷd, ox.	qōhrī, field.
gāī, cow.	rōṭī, bread.
mhaīs, buffalo.	pāpī, water.
bakr-ā, he-goat.	kaṇak, wheat.
-i, she „	challī, maize.
bhēḍ, sheep.	qāl, tree.
kutt-ā, dog.	grāḍ, village.
-i, bitch.	nagar, city.
riech, bear.	baṇ, jungle.
barāgh, leopard.	macchī, fish.
gaddhā, ass.	paiṇḍā, way.
sūr, pig.	phal, fruit.
kūkk-ar, cock.	māss, meat.
-rī, hen.	duddh, milk.
bill-ā, cat (male).	battī, ānnī, egg.
-i, „ (female).	ghīū, ghi.
ūṭ, camel.	tēl, oil.
panchī, paṅkhērū, bird.	chāh, buttermilk.
il, kite.	dhiārā, day.
hāthī, elephant.	rāt, night.
hāth, hand	sūrj, sun.
pair, pāḍ, foot.	candarmā, moon.
nāk, nose.	tāra, star.
hākkhī, eye.	bāgar, wind.
mūh, face.	pāpī, barkhā, rain.
dānd, tooth.	dhūppā, sunshine.
kān, ear.	gird, stormy wind.
saruāl, kēs, hair.	bhārā, load.
mūṇḍ, sir, head.	biū, seed.
jīb, tongue.	lōhā, iron.
pīth, back.	kharā, good.
pēt, stomach.	burā, bad.
sarīr, body.	baḍḍā, big.
pōthī, book.	halkā, little.
kalam, pen.	dalidrī, lazy.
mānjā, bed.	akliwālā, wise.
ghar, house.	bhacēāl, foolish.
daryāḍ, river.	tātā, swift.
khāḍ, stream.	painā, sharp.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

uccā, high.
 gōrā, kharā, beautiful.
 kubhadrā, ugly.
 ṭhaṇḍā, cold.
 tāttā, hot.
 guḍlā, mīṭṭhā, sweet.
 hacchā, clean.
 ghaṭ, little.
 bahut, much.
 hōṇā, be, become.
 auṇā, come.
 jāṇā, go.
 baiṭhṇā, sit.
 laiṇā, take.
 dēṇā, give.
 paṇḍā, fall.
 uṭhṇā, rise.
 kharṇā, stand.
 dēkhṇā, see.
 khāṇā, eat.
 pīṇā, drink.
 bōḷṇā, say.
 saṇḍā, sleep, lie down.
 karna, do.
 raiḥṇā, remain.
 bāḥṇā, mārṇā, beat.
 pachāṇṇā, recognise.

bujjhṇā, know.
 pujjṇā, arrive.
 daṇṇā, run.
 nhassī jāṇā, run away.
 baṇṇā, make.
 thaiṇā, place.
 sādṇā, call.
 mīḷṇā, meet.
 sikkhṇā, learn.
 paṭhṇā, read.
 likhṇā, write.
 marnā, die.
 suṇṇā, hear.
 haṭṇā, turn.
 haṭi auṇā, return.
 beuḥṇā, flow.
 laṇṇā, fight.
 jittṇā, win.
 hārṇā, defeated.
 calējāṇā, go away.
 bāḥṇā, sow.
 haḷ bāḥṇā, plough.
 khuṇḍā, cause to eat.
 piāṇā, cause to drink.
 suṇṇā, cause to hear.
 cuṇṇā, graze.
 cārṇā, carāṇā, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
 2—dūī.
 3—trāē.
 4—cār.
 5—pānj.
 6—chau.
 7—sāt.
 8—āṭh.
 9—nau.

10—das.
 11—gyārā.
 12—bārā.
 13—tēhrā.
 14—caudā.
 15—pandrā.
 16—sōḷā.
 17—satārā.
 18—ṭhārā.

NUMERALS—*continued.*

Cardinal.

19—unni.	67—satāhaṭ.
20—biḥ.	69—anhattar.
27—satāi.	70—sattar. ¹
29—apattri.	77—satanttar.
30—trih.	79—unāsi.
37—satattri.	80—assi. ¹
39—antuāli.	87—satāsi.
40—cāli.	89—nauūṣ.
47—satāli.	90—nabbē.
49—anaunja.	97—satānūṣ.
50—panjāh.	100—sau.
57—sataunja.	200—dūi sau.
59—anāhaṭ.	1,000—hajār.
60—saṭṭh.	100,000—lakkh.

Ordinal.

1st, paihlū.	paihli bāri, first time.
2nd, dujjā.	dujji „ second time.
3rd, trijjā.	ēk gūṇā, onefold.
4th, canthā.	das gūṇā, tenfold.
5th, panjūṣ.	āddhā, half.
6th, chaṭṭhūṣ.	paunē dūi, 1 $\frac{3}{4}$.
7th, satūṣ.	savā dūi, 2 $\frac{1}{4}$.
10th, dasūṣ.	ḍhāi, 2 $\frac{1}{2}$.
50th, panjāhūṣ.	ḍṣōḍh, 1 $\frac{1}{2}$.

sāḍḍhē cār, 4 $\frac{1}{2}$.

SENTENCES.

1. Tērā kyā naḍ hā ? What is thy name ?
2. Ēh ghōrā kitni barsā rā hōā ? How old is this horse ?
3. Yētti gē Kasmir kitnā kū dūr hā ? From here how far is Kashmir ?
4. Tērē bābbē rē gharā kitnē gābhrū hē ? In thy father's house how many sons are there ?
5. Āj haū barē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.
6. Mērē cācā rā gābhrū tēsri baihnī sāūgē biāhā hūirā. My uncle's son is married to his sister.

7. Gharā sufēdā ghōrē ri jin hi. In the house is the white horse's saddle.

8. Ēsri piṭṭhi prallē jin kasī dēā. On his back bind the saddle.

9. Māi tēsre gābhrū jō bauht bāhi. I beat his son very much.

10. Uppūr dhārā rē sirē par gāē bakri cārā hā (or carāē karā hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs dālā hēṭh ghōrē prallē baiṭhirā. He under that tree is seated on the horse.

12. Tēsra bhāi apṇi baiṇi gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul ḡhāi rupayyā hē. Its price is two and a half rupees

14. Mēra bāb tēs halkē gharā whittar (manjh) rahā hā. My father lives in that small house.

15. Tisjō inhā rupayyē dēi dēā. Give him these rupees.

16. Tinhā ḡḥabbē tēsti lēi lā. Those pice take from him.

17. Tisjō bauht mārīkē rassi kē bannhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇi kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsra gābhrū tuddh picchē aundā lagirā? Whose son is coming behind you?

21. Sē tussē kistē mullē lēā? From whom did you buy that?

22. Grāwā rē hattiwālē gē lēā āssē mullē. We bought it from a shopkeeper of the village.

NORTH MAṆḌĒĀLĪ.

Only those points are noted in which North MaṇḍĒālī differs from MaṇḍĒālī proper.

NOUNS.

The Ablative is formed with *gē*, from.

dēd, sister, is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	dēd	dēdd -ā
G.D.A.L.Ab.	dēdd -ā rā, &c.	-ā, &c.
Ag.	-ē	-ē

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this
N.	...	tū	...	...
G.	...	...	fem. tēssā rā	ēsrā f. ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maīgē	tuddhgē	...	...
Ag.	...	taī	tiniē, tīnē, f. tēssē	īniē, īnē, f. ēssē

Plural.

N.	...	...	tēō
G.	mhārā	thārā	tīnhārā
Ag.	āssē	tussē	tīnhē

kun, who? Ag. s. *kunīē*.

jō, who, Ag. s. *jīnīē*.

kōī, someone, anyone, Ag. *kēī*.

ADJECTIVES.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēhrā, like this or that	tēhrā	kēhrā	jēhrā
ētrā, so much or many	tētrā	kētrā	jētrā

ADVERBS.

pōrshī, day after to-morrow	uphrau, up
or day before yesterday.	bunhē, down
ēthī tātū, up to here	nēf, near
ēthī gē, from here	bhittar

PREPOSITIONS.

andhar, bic, within	maī nōrē, beside me
thālā, below	maī kannē, with me
tātū, up to	

VERBS.

Auxiliary.

Pres.	1st Sing. hē,	3rd s. hā or hē
Past	thiā Pl. thiē	f. thi.

Intransitive Verbs.

paṇā, fall.

Past	paiēā, f. pai	Pl. paiē
Participle	paīrā hōā, in the state of having fallen	

hōṇā, be, become.

Past	hōā
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aṇā, come.

Fut.	aṇghā
Imper.	ā ā

jāṇā, go.

Fut.	janghā
Imperat.	jā jā

rāhṇā, remain.

Fut.	rāhṅhā
Imper.	rāh rāhā
Past Cond.	rāhndā
Past Ind.	rēhā

baṭhṇā, baṣhṇā, sit.

Past	baṭṭh
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Transitive Verb.

dīṇa, give.

Fut.	dīghā
Past Cond.	dindā
Past	dittā

Fut.	līgha, laī	lēṇa, take.
Past Cond.	lēnda	
Past Ind.	lēā	
Past	galāyā	galāṇā, say.
Past	jāṇēā	jāṇṇā, know.
	lēi aṇā, bring, like aṇā.	

The future does not appear to have the indecl. form found in Maṇḍeālī, proper, e.g., *pauyg, māravg*. The 1st S. however has an alternative form in -ī, as *pauī, bāhī*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the ē in the middle: thus, *mārṇwālā* or *bāṇwālā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.	phōl, fruit.
ij, mother.	dūddh, milk.
bharēārū, bhāi, brother.	āṇḍā, egg.
beuiṇ, sister.	ghēū, ghī.
dād, elder sister.	bāk, strong wind.
bābbi, younger sister.	bejā, seed.
māḥṇū, man.	bāṇkā, fine, good, &c.
māhtimī, woman.	bōḍḍā, big.
bōld, ox.	darildi, lazy.
kūtt-ā, dog.	sēāṇā, wise.
-i, bitch.	gūār, ignorant.
gāddhā, ass.	thōṇḍā, cold.
sūṅgar, pig.	matā, much, many.
pair, foot.	bathṇā, bashṇā, sit.
shir, hair.	galāṇā, say.
pyēt, stomach.	rāḥṇā, remain.
piṇḍā, body.	paūlṇā, arrive.
kāgad, book.	nhathṇā, nhāshṇā, run.
nāl, stream.	bōlṇā, call.
pahār, hill.	shikkṇā, learn.
bāgrī, field.	shuṇṇā, hear.
shaihr, city.	calē aṇā, return.
jaṅgal, jungle.	baiṇṇā, flow.
mhachlī, fish.	khiāṇā, cause to eat.
paīṇḍā, way.	shuṇṇā, cause to hear.

lēṇā, lie down.

NUMERALS.

Cardinal.

3—traī.	59—ṇāhaṭ.
6—chīā.	60—shaṭṭh.
7—sātt.	69—ṇhattar.
13—tērā.	77—satattar.
29—nattrī.	79—nuāsī.
39—añtūāli.	90—nabbā.
49—ṇunajā.	100—ṣhan, saikṛā.
57—satūnjā.	100,000—lākh.

Ordinal.

5th, pañjūā.	10th, dasūā.
6th, chaṭṭūā.	50th pañjāhūā.
7th, sattūā.	ḍeḍḍh, 1½.

The following sentences are very slightly different from those under Maṇḍeālī proper, but when they happen to have another turn of expression they are worth recording :—

2. Ēs ghōṛē ri kētri umar hi? What is the age of this horse?
3. Ētthigē Kasmirā tāū kētrā dūr hā? From here to Kashmir how far is it?
4. Thārē bābbā rē gharē kētrē laṛkē hē? In your father's house how many sons are there?
5. Haū baṛē dūrā gē haṇḍi kannē āyā. I have come walking from very far.
6. Mērē cācē rā bēṭā ēsri bēūhṇi kannē biāhā hōā. My uncle's son is married to his sister.
7. Gharā manjhē hacchē ghōṛē ri kāṭhi hi. In the house is the white horse's saddle.
8. Ēsri piṭṭhi mā jīn kōs. On his back bind the saddle.
9. Māi ēsrā bēṭā baṛā mārēā. I beat his son much.
10. Sē pahārā ri cōṭi mā gāiā bākri carāndā. He on the top of the hill is grazing cows and goats.
11. Ēs ḍālā hēṭh ghōṛē upphar baṭṭhirā. Under this tree he is seated on a horse.
12. Ēsrā bhāi apṇi bēūhṇi gē waḍḍā. His brother is bigger than his sister.
14. Mērā bāb ēs halkē gharā mā rāhndā. My father lives in this small house.
15. Ēshjō ēh rupayyā dēi dēā. To him this rupee give.
16. Ēsgē rupayyā lēi lau. From him take the rupee.

17. Ēshjo bāhiē rashīē bannhō. Having beaten him bind him with ropes.

18. Bāf gē pāṇi kaḍḍh. From the spring take out water.

19. Maī gē aggē cal. Walk before me.

20. Kēsra laṛkā tussā picchē āē. Whose boy is coming behind you?

21. Tussē kēsgē mul lēā? From whom did you buy it?

22. Grāuñ rē ēk dukāndārū gē. From a shopkeeper of the village.

CHOTĀ BANGHĀLĪ.

The following grammatical forms are those in which the Mandēālī spoken in that portion of Chōṭā Banghāl which lies in Mandi State, differs from North Mandēālī generally.

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haū, maī	...	...	...
G.	...	...	tisrā, f. tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṅgō	tuggō	...	...
Ag.	...	taī	tinnī, f. tissō	innī, f. issō

Plural.

N.	assō	tussō
G.	mhārā, assō rā	tussō rā
D.A.	assō jō	„ jō
Ag.	assō	tussō

ADJECTIVES.

ētnā, so much or many,	titnā	kētnā, jētnā
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ADVERBS.

kai, why ?

VERBS.

Auxiliary.

Pres. I am, Sing. m. hā

Intransitive Verbs.

paṇā, fall.

Participle. pēirā, in the state of having fallen

ōṇā, come.

Past āyā

Fut. jāṅghā jānā, go.
 Past rēhā raihnā, remain.

In Chōṭā Banghālī also is found that peculiar fem. past of *bāḥṇā* thus:—

maṭ tisjō dō trai bāhī, I struck him two or three blows; *maṭ tisjō dō trai thapṛē rī bāhī*, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

ēh kitāb mungē nēh parhēā jāndī, I cannot read this book.

rōṭī mungē nēh khāyā jāndī, I cannot eat bread.

khaccar nēh mungē rōkēā jāndī, I cannot stop the mule.

phulkē nēh minjō ṇndē pakānā, I cannot cook phulke, (*lit.* phulke do not come to me to cook.)

In these cases on the analogy of Urdū and Panjābī we should expect *parhī*, *khāī*, *rōkī*, *pakānē*.

The following words taken from the beginning of the list show how slightly Chōṭā Banghālī differs from N. Maṇḍēālī.

bāppā, father.	bakr -ī, she-goat.
ij, mother.	bhēḍ, sheep.
bhāū, brother.	kutt -ā, dog.
bēbbē, baihn, sister.	-ī, bitch.
munnū, son.	ricch, bear.
bēṭṭī, daughter.	mirg, leopard.
khasm, husband.	gadhā, ass.
lārī, wife.	sūr, pig.
māḥṇū, man.	kukk -ar, cock.
janāna, woman.	-rī, hen.
chōhr -ū, boy.	bill -ā, cat (male).
-ī, girl.	-ī, „ (female.)
guālū, shepherd.	ūt, camel.
cōr, thief.	bāthī, elephant.
ghōr -ā, horse.	bāth, hand.
-ī, mare.	paīr, foot.
mhaīh, buffalo.	nakk, nose.
bakr -ā, he-goat.	hakkhi, eye.



CHAMBA DIALECTS.

BY

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INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvi in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhul (frequently pronounced by Europeans Lahaul), to the south the British district of Kāngrā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhī, in the north-central portion of the State Paṅgwālī, in the north-east Camba Lāhulī, in the south-west Bhaṭṭālī, in the south-east Bharmaurī or Gādi; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭṭālī area) the dialect spoken is Camṣālī. Of these all, except Lāhulī, belong to what is at present called the Western Pabāri language of the Northern Group of the Sanskritic Aryan Family, while Lāhulī is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (See Census of India 1901, Chapter on Languages.)

The grammar of Camṣālī is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *jō*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *tīrōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *tīrī karī*, having fallen.

Bhaṭṭālī has, in consequence of its position, affinities with Ḍogri, spoken in Jammū State, and with Kāngrī, spoken in Kāngrā. In the Genitive it has *dā*, in the Dative *kī* or *kēā*, in the Future *gā* or *ghā*. (The dialects of Kāngrā, Maṇḍī State and Sukēt State have also a Future in *g* or *gh*.) Like Camṣālī it uses *karī* for the participle with

having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāngrā, but for the form in *-ādā* we have to go all the way to the State of Baghāt, south of Simla, where we find *āyādā*, *rīrādā*, with the same meaning as Bhaṭṭālī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭṭālī correspond to *gōādā*, *rōādā* (or *rōhādā*) in Baghāṭī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

In pronunciation Bhaṭṭālī very much resembles Camēālī. Both employ the cerebral *ḷ* and *ṇ*, and in both the sound given to *h* is midway between the sound in Urdū and Hindi and that in Panjābī. In Urdū and Hindi *h* is pronounced practically as it is in English. In Panjābī, when it appears either alone or in conjunction with *b*, *g*, *j*, *d*, *ḍ*, *w*, *m*, *n*, *l*, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭṭālī and Camēālī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nā*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādī dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khāṇī*, *khāṭā*, eating, fem. *khāṭī*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadravāhī, still more developed in others more distant such as Pōgūlī and Kishtawārī, till we reach the highest stage of bewildering completeness in Kashmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Sing. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirājī, Bhadravāhī and Pāḍarī in Jammū, Panjwālī, Camēālī and Bharmaurī or Gādī in Camba, Inner Sirājī in Kulū, and the dialects of Jubbal in the Simla area. The following have *l* in the 2nd and

3rd Persons—Kulūi, Kiūṭhali (Kiūṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāi, and Baghāṭi (Baghāṭ State). Puncḥi in Puncḥ State has the 2nd and 3rd Plur. in *l*, and Bhaḷṣi in Jammū State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhi have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāi, Kiūṭhal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadravāh and Bhaḷṣ have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from Puncḥ to Jubbal we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭṭāl (Camba), Kāngrā, Maṇḍi and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhi and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhi lies in the fact that it is the first stage on the linguistic road to Kashmīrī. South and east of Curāhi we do not notice special Kashmīrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gādī dialect is spoken by the Gaddis who inhabit the district called Gadheran, which includes Bharmaur in Camba State and the adjoining part of Kāngrā District. It has been somewhat fully treated of along with the Kāngrā dialect itself in the Appendix to the *Kāngrā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Paṅgwālī, the dialect of Pāngī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāngī.

Linguistically the chief interest of Camba centres in Lāhulī, spoken

in the north-east portion of the State. In British Lāhul to the east of Camba Lāhul, there are three dialects of Lāhulī. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flows for some little distance before entering Camba Lāhul. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭī. The dialect of Camba Lāhul we may call, for want of a better name, Camba Lāhulī. Lāhulī will thus be seen to comprise four dialects. Lāhulī bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kulū called Malāṇa or Malāni), and to Kanāwari, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhulī to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:—

Percentage of words in which Camba Lāhulī resembles:—

Patni	... 68
Rangloi	... 37
Gārī	... 30
Kanāshī	... 29
Tibetan	... 22

and in a briefer list of Kanāwari words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhulī words, was Patni 14, Rangloi 3, Gari 2, Kanāshī 6, Tibetan 3, Kanāwari 3. The lists with which the Camba Lāhulī words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhul would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhulī lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—*tēzī*, strike, beat, (Infin.), Fut. *tēmōg*. The Present tense has *tēzādō* and *tēmādō*, Imperf. *tēzādēg* *tēmādēg*.

kūrī, say, Fut. *kō* (*kōg*). Pres. Ind. *kūrādō*, *knādō*, Imperf.

kūrādēg, *kuādēg*. In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpōg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-dēg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form ending in *-g*. Thus we have:—

from *kūrī*, say, *kutēg*, *kuta*, *kūig*, I said.

„ *lhāi*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).

„ *raṇḍī*, give, *raṇḍēg*, *randa*, *rēg*.

„ *pīpī*, arrive *pīg*.

„ *shīzī*, take away, *shīda*.

„ *ībī*, go, *īdēg*, *īdō*.

„ *shubī*, become, *shutēg*, *shutō*.

There is even another form in *-ga* as *khōsiga* from *khōsī*, be obtained. We have also *rē* from *raṇḍī*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing *tha* and in other tenses by prefixing *ma*, but we have:—

nēō, I shall know, *maiēgg*, I shall not know.

īdēg, I went, neg. *īggiēmū*.

dāpōg, I shall fall, neg. *ma dag*.

ābōg, I shall come, neg. *māgg*.

īl, go (Imperat.) neg. *thēl*.

ādani, come (Imperat. plur.) neg. *thādani*.

In *īggiēmū*, I did not go, and *āggēmū*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mū* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhuī which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

interest, and which are worthy of full investigation. The grammar of Lāhuḷi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camēāḷi, 37,433; Curāhi, 26,859; Bharmauri or Gādi 26,361; Bhōṭia 24,299; Pangwāḷi, 4,156; Lāhuḷi 1,543. It is probable that the Bhaṭṭāḷi speakers are included under Camēāḷi; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camēāḷi, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Tākri.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. *c* stands for the sound of *ch* in *child*, *ch* being its aspirate, *śh* is *sh* in *shout*, while in *sh* the *s* and *h* are separate; *ā̃*, *ē̃*, denote *ā*, *ē* followed by nasal *n*, and so for other vowels; *ṅ* denotes the sound of *ng* in *singing*, *ĩ* is a sound mid-way between *ī* and *i*, *u* in italics occurring in a word in ordinary type denotes the sound half-way between *ū* and *u*, and *eu* in italics denotes the short sound corresponding to *ēu*.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camēāḷi dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camēāḷi the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷi, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūri Singh, C.I.E. lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. GRAHAME BAILEY,
Wazīrābād.

January 30th, 1905.

CHAMBA DIALECTS.

CAMEALI.

NOUNS.

Masculine.

Nouns in -a.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	-ēṣ rā
D.A.	-ē jō	-ēṣ jō
L.	-ē bicc	-ēṣ bicc
Ab.	-ē kachā	-ēṣ kachā
Ag.	-ē	-ēṣ
V.	-ē	-ēō

Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar-ē rā	„ -ēṣ rā
D.A.L.Ab.	-ā jō, &c.	„ &c.
Ag.	-ē	-ēṣ
V.	ghar	-ō

So also *babb*, father.

Nouns in -ī.

N.	hāth -ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īṣ rā, &c.
Ag.	-īē	-īṣ
V.	-īā	-īō

Nouns in - ū, *biccū*, scorpion, are declined like *hāthi*, ū taking the place of ī.

nāṣ or nā, name, has G. Sing. nāṣ rā, N. Pl. nāṣ or nā G. Pl. nāṣ rā

Feminine.

Nouns in -ī.

	<i>Sing.</i>	<i>Plur.</i>
N.	kuṛ -ī, girl	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īṣ rā, &c.
Ag.	-īē	-īṣ
V.	-īē	-īō

Cameali.

Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ -ī or -ā
G.D.A.L.Ab.Ag.	baiḥṇ -ī rā, &c.	-ī or -ā rā, &c.
V.	-ī	-ō
<i>gā</i> , cow, is thus declined—		
N.	<i>gā</i>	<i>gā</i> -ī
G.D.A.L.Ab.	<i>gā</i> -ī rā, &c.	-īā rā, &c.
Ag.	-īō	-īā

dhivū, daughter, has oblique *dhivūā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindī religious terms, inflect in the Singular the Genitive and Agent cases alone.

PERSONAL PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	ēh, this.
N.	haū	tū	sō, ō	ēh
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maī manjh,	taī manjh,	„ manjh,	„ manjh,
	bicc	bicc	bicc	bicc
Ab.	„ or mērē	taī or tērē	„ kachā	„ kachā
	kachā	kachā		
Ag.	maī	taī	unī	inī
	<i>Plur.</i>			
N.	asī	tusī	sō	ēh
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asā jō	tusā jō	unhā jō	inhā jō
L.	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ kachā	„ kachā	„ kachā	„ kachā
Ag.	asā	tusā	unhā	inhā

INTERROGATIVE RELATIVE PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>
N.	kun, who?	jō, who
G.	kusērā	jisērā,
D.A.L.Ab.	kus jō, &c.	jis jō, &c.
Ag.	kunī	jini

Oamealī.

Kōi, any one, some one, has Gen. *kusiāū rā*, or *kusiō rā*, Agent *kunīāū*.

Kai, what ? Gen. *kudhērā* ; Oblique *kai* (e.g. *kaiṭ kanē*).

Other pronouns *kicch*, something, anything ; *sabbh*, all ; *hōr*, other ; *sabbh kōi*, everyone ; *jē kōi*, whoever, *jē kicch*, whatever ; *sabbh* has Oblique *sabbhnī* ; *hōr* has Oblique Plur. *hōrnī* or *hōrnḥ*.

Emphasis is expressed by the addition of *-īō*, *-īōi*, *-īau* or *-īauī*. (The first *i* is sometimes short), thus :—*sēīōi* or *ōīōi*, that very one ; *ēīōi*, this very one ; *usiō*, *usiōi*, that very one (Oblique) ; *unīauī*, that very one (Agent.)

Apū or *apu*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl. *-ē* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus :—*kharā*, good ; *us kacha kharā*, better than he ; *sabhnī kachā kharā*, better than all, best.

The following forms are worth noting :—

<i>Demonstrative.</i>	<i>idēhā</i> , like this or that ; <i>itṇā</i> ; so much or many.
<i>Correlative.</i>	<i>tīdēhā</i> , like this or that ; <i>titṇā</i> , so much or many.
<i>Interrogative.</i>	<div style="display: inline-block; vertical-align: middle;"> <i>kidēhā</i> <i>kundēhā</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> like what ? <i>kitṇā</i>, how much or many ? </div>
<i>Relative.</i>	<div style="display: inline-block; vertical-align: middle;"> <i>jīdēhā</i> <i>kusdēhā</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> like which ; <i>jitṇā</i>, as much or many. </div>

Dēhā, is sometimes added to other words as *dhakhdēhā*, a little, &c.

Jihā is used with the Oblique of nouns, and pronouns to express *like*, as *ghōrē jihā*, like a horse, in the manner of a horse.

ADVERBS.

Many Adjective are used as Adverbs ; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

Oamealā.

Time.

abē, now
 us wakt
 us bellē } then
 tṣā
 kakhñi
 kadhāri } when ?
 jakhñi,
 jṣā } when
 ajj, to-day
 kal, to-morrow, yesterday

parsū, day after to-morrow or day
 before yesterday.
 cauth, day after day after to-
 morrow, or day before day be-
 fore yesterday.
 kadi, sometimes, ever.
 kadi na, never.
 kadi na kadi, sometimes.
 bhiāgā, in the morning.

Place.

ittē } here
 idi }
 uttē } there
 udi }
 kutē } where ?
 kudi }
 jittē } where
 jidi }
 idhā tikar, up to this, to such an
 extent,
 kudhā tikar, up to where ?
 jidhā tikar, up to where
 udhā tikar, up to there
 idhā, kudhā, jidhā, udhā kachā,
 from here, where ? where,
 there.

kudi jō, whither ?
 tittē, tidhā, tidī, there, (correla-
 tive, see below.)
 kutiaū, any where.
 uppar, up
 jhik
 jhiklē kanārē } down.
 nērē, nīr, near.
 dūr, far.
 aggē, in front.
 piccō, behind.
 andar, inside.
 bāhar, outside.
 manjhāṭē, in the middle.
 cauhnī kanārē } on all sides.
 „ bakkhī }

tittē, tidhā, tidī, are correlative forms corresponding to *jittē, jidhā jidi*.

From the forms *idhā, kudhā*, &c., interesting Adjectives are constructed, as *kudhērā*, or *kudhā kā*, of where ? belonging to where ? *idhērā*, of here, belonging to here.

Other Adverbs are—

ki
 kinjō } why ?
 kus kari }
 kihṣā
 kihṣā kari } how ?
 is kari
 is kārn } for this reason.
 is gallā kari }

ihṣā
 ihṣā kari } in this manner.
 is riti kanē }
 tihṣā,
 tihṣā kari } in that manner.
 us riti kanē }
 jihṣā
 jihṣā kari } in which manner.

Camealā.

tā, then (of reasoning; Panjabi tē;	jugtī	} well.
Hindi tō.)	jugtī kari	
taulē quickly	jugtī kanē	
acāncak	hā, yes,	} suddenly.
acānak	nēhī, na, no, not.	
tābartōr, at once, quickly	atī, very.	
nirālē manjh, in private, separately.		

PREPOSITIONS.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, f. rī) of	bābat, about, (taī or terī-bābat,
jō, to	about thee.)
bicc	sāhī, like (asā sāhī, like us.)
manjh	wirōdh, against.
minjhē } in.	tulā equal to, (usērē tulā, equal
kachā, from, from beside, than,	to him.)
pār, on the other side.	barōbar equal to, (tusā or tum-
wār, on this side.	hārē barōbar, equal to you.)]
kach, beside (maī kach, beside	akkhī bakkhī
me.)	urē parē } round about.
kanē, with, (maī kanē, with me.)	kanārē, towards, (unhērē kanārē,
tikar	towards them)
tāī } for, (usērē tikar, for	prant, after, (udhā prant, after it.)
him.)	sawā, except, besides (mērē sawā,
hēth, under.	except me.)
uppar, upon.	

The suffix -ā frequently expresses the idea of from, as:—

kach, beside; *kachā*, from beside, from.
bicc, in; *biccā*, from in, from among.
manjh, in; *manjhā*, *minjhā*, from in, from among.
bakkhī, side; *bakkhā*, from the side of.

CONJUNCTIONS.

The commonest are:—

atē, and.	bhāē	} although.
par, but.	bhalā ki	
jē, if.	jihā jē, as if.	
kīhā kari, because.	jihā kari, in order that.	
tā bhī, nevertheless.	ki, that, or.	

Oamealā.

THE VERB.

Auxiliary Verb.

Pres. Aux.	I am, &c.	hai	hai	hai	hin	hin	hin
Pres. Aux.	I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē
<i>Fem.</i> thī, throughout.							

INTRANSITIVE VERBS.

ṭirṇā, fall.

Pres. Cond.	I may fall, &c.,	ṭir-ṣ	-ē	-ō (or-ē)	-ṣ	-ā	-an
Fut.		ṭir-lā	-lā	-lā	-lē	-lē	-lē

Fem. ṭirli

Imperat. ṭir -ṭirā

Indef. Indic. or Past Cond. ṭir-dā -dā -dā -dē -dē -dē

Fem. -dī

Pres. Ind.	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirēā	f. ṭirī	Plur.	ṭirē	f. ṭirī
Pres. Perf.	Sing.	ṭirēā	hai	Plur.	ṭirē	hin.
Plufft.	Sing.	ṭirēā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭirēā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭirī karī*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwālā*, faller or about to fall; *ṭirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

pūṇā, paunā, fall.

Pres. Cond.	pōṣ	pōē	pō	pō	-ṣ	-ā	-n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pūḍā						
Past. Ind.	Sing	pēā	f. pēī	Plur.	pē	f. pēī	

Participles *pūḍā*, falling; *pēī karī*, having fallen; *pōrā*, in the state of having fallen; *pūṇēwālā*, faller, about to fall.

hūṇā, be, become.

Pres. Cond.	hōṣ	hōē	hō	hōṣ	hōṣ	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

Camealā.

iṇā come.

Pres. Cond.	īṣ	iyē	iyō (iyē)	īṣ	iā	in
Fut.	ilā					
Imperat.	ā		iā			
Indef. Ind.	indā					
Past Ind.	āyā		f. āi	Pl. aē	f. āi	

Participles, *āikarī*, having fallen; *achōrā* or *āōrā*, in the state of having come.

jāṇā, go

Pres Cond.	jṣ	jāē	jāō (jāē)	jṣ	jā	jān
Fut.	jāllā					
Imperat.	jā		jā			
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	f. gēi	Pl. gē		f. gēi.	

Participles *gachōrā*, *gēōrā*, in the state of having gone.

rēhṇā, remain.

Pres. Cond.	rēhṣ, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rēhōrā, in the state of having remained.	

baihṇā, sit.

Pres. Cond.	bēhṣ	
Fut.	baihlā	
Imperat.	baih	bēhā
Past Ind.	baiṭhā	
Participle	baṭhorā, in the state of having sat, seated.	

TRANSITIVE VERBS.

mārṇā, beat.

Mārṇā is conjugated exactly like *ṭirṇā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.	mārēā	agreeing with the object of the verb.				
Pres. Perf.	mārēā hai	"	"	"	"	"
Plupf.	mārēā thiyā	"	"	"	"	"

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

Cameali.

Passive.

The Passive is expressed by the Past Partic. *mārēā*, with the required tense of *jāṇā*, go, the verb agreeing with its nominative, thus *haū māri jāllē*, I (f) shall be beaten or killed.

The following are slightly irregular :—

khāṇā, eat.

Pres. Cond.	khā khāē, &c. 1st Pl. khā.
Indef. Ind.	khāndā.
Past Ind.	khāyā.

pīṇā, drink.

Indef. Ind.	pīndā.
Past Ind.	pītā.

dēṇā or *daiṇā*, give.

Pres. Cond.	3rd Pl. diṇ.
Indef. Ind.	dindā.
Past Ind.	dittā.

lēṇā or *laiṇā*, take.

Pres. Cond.	3rd Pl. liṇ.
Indef. Ind.	lindā.
Past Ind.	lēā.

galāṇā, say, speak.

Pres. Cond.	galā, galāē, &c. 1st Pl. galā.
Indef. Ind.	galāndā.
Past Ind.	galāyā.

chūḥṇā, touch.

Past. Indic.	chūhtā.
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karnā, do.

Past. Ind.	kittā.
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lēi ṇā, bring, and *lēi jāṇā* take away, are conjugated like *ṇā* and *jāṇā* and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the *ṇā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khāṇā* *khāndā*, *galāṇā* *galāndā*.

ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *ā* in the Past. Indic., e.g., *galāṇā* *galāyā*, *khāṇā* *khāyā*, *uṭhāṇā* *uṭhāyā*, *baṇṇā* *baṇāyā*, *cāḥṇā* *cāhēā*.

Camēālī.

Such verbs generally drop the *ā* of the stem before the *ā* of the 1st Sing. and 1st Plur. Pres. Cond. thus—

galā for *galāā*, *jā* for *jāā*.

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past Partic. is indecl. or by the Pres. Partic. with *rēhṇā*, remain. In the latter case both verbs agree with the nominative. Thus:—

sē pēā kardā hai, he is in the habit of falling.

sē pēā kardī hai, she is in the habit of falling.

sē pūdi raihndī hai, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in *ī* are found in some verbs, e.g., *cāhīdā hai*, from *cāhṇā*, wish, it is needed or fitting or necessary; *samjhiḍā hai*, from *samajhṇā*, understand, it is understood, &c. *Cāhiyō* generally stands for the Hindi *cāhiyē*.

In Camēālī practically every Infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral *ṇ*

NUMERALS.

Cardinal.

1—ikk.	19—unni.
2—dō.	20—bil.
3—traī.	27—satāī.
4—caur.	29—uṇattī.
5—pañ.	30—trih.
6—chī.	37—satattī.
7—satt.	39—untāī.
8—atth.	40—cāī.
9—nau.	46—chataī.
10—das.	47—satāī.
11—yārā.	49—anunjā.
12—bārā.	50—pañāh.
13—tēhrā.	53—trapunjā.
14—caudā.	57—satunjā.
15—pandrā.	59—uṇāht.
16—solā.	60—satth.
17—satārā.	67—satāht.
18—atḥārā.	69—uṇhattar.

Camealā.

70—sahattar.
77—sathattar.
79—unāsī.
80—āsī.
87—satāsī.
89—unānūē.

90—nabbē.
97—satānūē.
100—sau.
200—dō sau.
900—nan sau.
1000—hajār.

100,000—lakkh.

Ordinal, &c.

1st, paihlā.
2nd, dūwwā.
3rd, triyyā.
4th, cauthā.
5th, panjūē.

6th, { chathā.
 { chathūē.
7th, satūē.
10th, dasūē.
50th, panjāhūē.

ik wērī, once.
dō wērī, twice.
paihli wērī, first time.
dūwwī wērī, second time.
dō guṇā, two fold.
traī guṇā, three fold.
addhā, half.

ḍaidh, $1\frac{1}{2}$.
panṇ dō, $2\frac{3}{4}$.
sawā dō, $2\frac{1}{4}$.
dhāī, $2\frac{1}{2}$.
sāḍhē caur, $4\frac{1}{2}$.
ikk pāō, $\frac{1}{4}$.
traī cauthāī $\frac{3}{4}$.

It should be noted that in *sathattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *sa-thathar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-ē* retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *ḍaūh*, of *traī* *traūh*, of *caur* *caūh*, of *chī* *chīū*.

There is still a further inflection sometimes seen in the Locative case, as *caūhnī bakkhī*, on four sides, all round.

ṛō, is sometimes added for emphasis, *dōṛō*, the two of them.

SENTENCES.

1. Tērā nā kai hai? What is thy name?
2. Is ghōṛē rī kitṇī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmīr (or Kashmīrā) tīkar kitṇē (or kitṇī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitṇē puttār hin? How many sons are there in your father's house?

Cameali.

5. Haũ ajj baṛē dūrā kachā haṇḍi ayā. I today from very far have walking come.
6. Mērē cācē rā puttar. usērī baiḥṇi kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or ciṭṭē) ghōṛē rī kāṭhī hai. In the house is the white horse's saddle.
8. Usērī piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maĩ usērē puttrā jō matē kōṛṛē mārē. I beat his son much.
10. Sē parbatē rī cōṭi uppar gāi bakrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us būṭē hēṭh ghōṛē uppar biṭhōrā hai. He under that tree is seated on a horse.
12. Usērā bhāi appi baiḥṇi kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāi rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raiḥudā hai. My father lives in that small house.
15. Usjō ēh rupayyā dēi dēā. Give him this rupee.
16. Sē rupayyē us kachā lēi lēā. Those rupees take from him.
17. Usjō jugṭi māri karī jōṛi kanē banuhā. Having beaten him well tie him with a rope.
18. Khūhē kachā pāṇi kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōlā tērē piccō āi rēhōrā hai? Whose boy is coming behind thee?
21. Sē tusṣ kachā mullē lēā? From whom didst thou buy that?
22. Grāē rē ikk haṭwāṇiē kachā. From a shopkeeper of the village.

VOCABULARY.

(*Chiefly Nouns, Adjectives and Verbs.*)

adr, respect, honour.	aṇḥṇā, impossible.
agrinā, meet.	aṭhwārā, week.
akār, image, resemblance.	aṇḥri, mustard.
akārṇ, unreasonably, causelessly.	bab, babb, father.
aklibālā, wise.	bachōṛā, separation, division.
aḷakh, lazy.	baghēār, wolf.
ammā, mother.	bāḥṇā, throw (net, &c.).
āṇḍā, egg.	baiḥṇ sister.
anēk, many.	baiḥṇā, sit.
annhī, storm.	bail, on.

baññi, purple.
 bakhērā, dispute.
 bakrā, *f.* (-ī) goat.
 bāl, hair.
 baṇ, jungle.
 bāṇā, sow.
 baṇāṇā, make.
 baṇaut, making, making up.
 bāndā, open, openly.
 baṇḍā, divide.
 bāṇī, voice.
 bannhṇā, biud.
 baṇā, big.
 barh, year.
 bārī, garden.
 barkhiā, rain.
 barnaṇ, account, story.
 baṭaihrā, builder.
 bāthri, kind of fine cloth.
 baṭōḷṇā, gather.
 batt, way.
 bauṣ, left (hand).
 bēḷā, feeble.
 bē, delay, length of time.
 bēsudhh, mad.
 bhāi, brother.
 bhaiṛ, (*a* short) bhēr, sheep.
 bhāl, expectation.
 bhaṇḍār, treasury.
 bhaṇḍārī, master of ceremonies.
 bhaṇṇā, break.
 bhār, load.
 bhaṛōṛī, sheep pen.
 bhāṣṭi, manner.
 bhawikhyatbaktā, prophet.
 bhawikhyatbāṇī, prophecy.
 bhiāg, morning.
 bhrabū, red bear.
 bhramāṇā, lead astray.
 bhuiṣ, on the ground.
 bhukhāṇā, light (fire).
 bhūmī, bit of land.

bī, seed.
 biār, wind.
 biārī, evening meal.
 bibasthā, law.
 bihālṇā, seat.
 billā (*f* -ī) cat.
 biunhṇā, pierce.
 bisrām, rest, Saturday.
 bolṇā, say, speak.
 buddhīmān, wise.
 buhār, custom, tradition.
 bujjhṇā, understand, ascertain.
 buṇṇā, weave.
 burā, bad, ugly.
 būṭā, tree.
 cālhrhṇā, raise, shut (of door).
 cakki, mill.
 calī jāṇā, go away.
 candarmā, moon.
 carṇā, graze.
 cārṇā, cause to graze.
 caskṇā, be angry.
 cētā, remembrance.
 chail, beautiful.
 chāh, buttermilk.
 chaḷ, deceit.
 chālā, jump.
 chālī, wave.
 chamṣ karṇā, forgive.
 chattī, roof.
 chēkṇā, tear.
 chikṇā, pull, draw.
 chinn bhinn karṇā, scatter.
 chūhṇā, touch.
 cicalṇā, call out.
 ciṇḍ, ciṇḍā, noise, shout.
 cinh, sign.
 ciṛū, little bird.
 cōr, thief.
 cōrṇā, steal.
 cugāṇā, cause to graze.
 cugṇā, choose, graze.

Cameali.

dān, gift.	gharṇā, carve, engrave.
dand, tooth.	ghāt karṇā, kill.
dānd, ox.	ghātī, watch.
daṇḍ, punishment.	ghēū, ghi.
daṇḍwat, entreaty.	ghōrā (f-i) horse.
darāṭī, sickle.	ghrīṇā, go down (sun, etc.)
daryā, river.	grā, village.
dēh, body.	guāl, guālū, shepherd.
dēṇā, give.	guṇāṇā, lose.
dhakh, a little, gently, slowly.	gundṇā, weave, plait.
dhalakṇā, move away, be pushed away.	gupphā, cave.
dhāmī, feast.	gupt, secret.
dhan, herd, flock.	hacchā, white.
dhāras bannhṇā, be cheerful.	hākh, eye.
dhaulā, white (of hair.)	hakkā, noise, call.
qhēhṇā, fall.	halkā, small.
dhiū, daughter.	hal jōtarnā, plough.
dhramṇā, tread upon.	hallā, crowd.
dhrūmṇā, draw.	hārṇā, be defeated.
dhūṇā, wash.	hāthī, elephant.
dhupp, sunshine.	haṭī ṇā, return.
dhūr, dust.	hatiā, murder.
dikkhṇā, see, look.	haṭṇā, turn, turn back.
din, day.	batth, hand.
diṇḍ, diṇḍā, noise, shout.	hēsā, part.
diūtā, lampstand.	himmat, daring, courage.
dōkh, dōs, accusation, blame.	hiḷōḷṇā, shake.
duār, door.	hiūnd, winter.
duātā, where two ways meet.	hōtlā, stammerer.
dubhdā, doubt.	hūṇā, be, become.
dubṇā, cover.	idi uḍī, here and there, scattered.
duddh, milk.	ill, kite.
ḍugghā, deep.	īṇā, come.
duprāṇī, pregnant.	jāgat, boy.
durgandh, stench.	jāhal, ignorant.
gā, cow.	jal, net.
gadhā, ass.	jalhā, dumb.
galāṇā, say, speak.	jalṇā, be burned.
gaṇḍhṇā, knot.	jamṇā, bear, be born.
garthī, shirt, coat.	jāṇā, go.
ghar, house.	jangh, leg. [procession.
	janētar, member of marriage

Oameali.

jānhū, knee.
 jāṇṇā, know.
 jas, respect, honour.
 jhalōrā, mad.
 jhambṇā, dust.
 jharī, rain.
 jibbh, tongue.
 jimī, ground.
 jittṇā, win.
 juṭā, shoe.
 kabūḷṇā, accept.
 kacḷā, soft.
 kahāṇā, be called.
 kahū, olive tree.
 kalam, pen.
 kaḷōtti, black bear.
 kaṇak, wheat.
 kaṇḍhā, edge, border.
 kann, ear.
 kannēṣ, girl.
 kar, toll.
 karṇā, do.
 kaṣṭ, trouble.
 kaṭhōr, hard.
 kaṭhōrtā, hardness.
 kaṭṭhan, difficult.
 kēs, hair.
 khākh, cheek.
 khalārṇā, stretch, spread.
 khāṇā, eat.
 kharā, good.
 kharē hūṇā, stand.
 khēi, rust.
 khēttar, field.
 khijṇā, be tired.
 khiṇḍṇā, spread.
 khiṭā dēṇā, hasten, run.
 khōkh, bosom.
 khuāṇā, cause to eat, feed.
 khūhṇā, pluck.
 khulṇā, be opened.
 khusṇā, seize.

killā, alone.
 kilṇā, nail.
 kiṭṭhā, together.
 kōḷā, boy.
 kōṇal, meek.
 kōrōrṇā, hew.
 kukkar, (*f.* kukkṛī,) cock.
 kukkṛī, maize.
 kumāṇā, complete, do.
 kūṇā, corner.
 kuṇḍ, pond, pool.
 kuṛī, girl.
 kusuthrā, ugly.
 kuttā (*f.*-ī) dog.
 lakk, waist.
 lammē pūṇā, lie down.
 lārā, bridegroom, husband.
 lārī, wife, bride.
 laṛṇā, fight.
 laṭā, lame.
 laṭā phaṭā, property, goods.
 lēhā, insect that destroys cloth.
 lēṇā, take.
 lēṭṇā, lie down.
 likkḥṇā, write.
 liṭṭani, rolling.
 lōhā, iron.
 lōp karṇā, disregard (law, &c.).
 lukṇā, hide oneself, be hidden.
 luṇārī, reaping.
 luṇḡ, blade (of grass, etc.).
 luṇkā, salted.
 luṇṇā, reap.
 macchī, fish.
 maihmā, honour, glory.
 makhīr, honey.
 maṇḍli, = mōṇḍli.
 maṇhū, man.
 māṇī, measure.
 manjā, bed.
 mard, man.
 marṇā, die.

Camealī.

mārṇā, beat.	pātar, vessel.
mās, meat.	pathrēālā, stony.
matā, intention, advice.	paṭkā, girdle.
matā, much.	pēt, stomach.
mēgh, rain.	phagūrā, fig tree.
mēl, connection, meeting.	phēkū, fox.
mhaī, buffalo.	piāpā, cause to drink.
milṇā, meet, &c.	pīpā, drink.
miṭṭhā, sweet.	pīr, pain.
mōṇḍli, assembly, meeting.	pīrhi, generation.
mōrā, dead.	piṇḍā, body.
mūh, face.	piṭṭh, back.
mugtiārī, abundance.	phaḷ, fruit.
mukarṇā, refuse, deny.	phiri iṇā, return.
muṇḍ, head.	pōthi, book.
nadī, stream.	puhāl, puhālu, shepherd.
naggar, city.	pujēālā, priest, worshipper.
nahiṭhā hūṇa, stoop.	pūjhnā, rub, wipe.
nakk, nose.	pujjnā, arrive.
nāl, stream.	punruthnā, resurrection.
nar, male.	pūṇā, fall.
nārī, female.	pur, upper or lower millstone.
nhasṇā, run.	puttar, son.
nijōr, weak.	puttri, daughter.
ōṭh, lip.	racṇā, make, produce.
pachēāṇṇā, recognise.	rachiā, protection.
padhrā, plain, level.	rakkhnā, place.
paiṇḍā, way.	raḷāṇā, mix.
painnā, sharp.	raḷṇa, be united, meet.
pair, foot.	raṇḍi rūṇi, widow.
pāḷaṇ karṇā, keep, preserve.	raṇhnā, be angry.
paḷēṭṇā, wrap.	rāt, night.
pandūrī, foot (of bed, &c.).	rēhnā, remain.
pāṇi, water.	rikkh, black bear.
paraūhnā, guest.	rōṭi, bread, food.
parbat, hill.	rukkh, tree.
paṛhnā, read.	ruḷkāṇā, roll.
parkhnā, try, tempt.	rūṇā, cry.
parkhūṇi, trial, temptation.	ruṛhnā, flow, be poured.
parṇām karṇā, bow down.	sadṇā, call.
parōl, door.	sāf, clean.
pasāc, wicked spirit.	sahāitā, help.

saīnā, large number of men.

sakhṇā, empty.

samādh, grave (particularly of
Hindus).

sangal, chain.

santān, offspring.

saphā, foam.

sar, head.

sarhānā, head (of bed, &c.).

sarṭh, sign.

sasū, mother-in-law.

sauhrā, father-in-law.

sērṇā, moisten, wet.

sēwā, service.

shaihr, city.

siānā, intelligent.

sihi, leopard.

sīt, cold.

sikhōlṇā, teach.

sikkhiā, knowledge.

sikkhṇā, learn.

sillā, ear (of corn, &c.).

sinṇā, knead.

siruāl, hair.

sōbhṇā, please.

sōg, lamentation, sadness.

sōgī, sad.

sōharā, husband.

sōkkar, ox.

sōṭhī, stick.

srāp dēṇā, curse.

suḥṭā, spring (of water).

suajākhā, able to see.

sukhālā, easy.

sumti, circumcision (from sunnat).

sūṇā, sleep.

suṇāṇā, cause to hear, relate.

sundar, beautiful.

sunnā, desert.

suṇṇā, hear.

suphal, advantageous.

sūr, pig.

sūraj, sun.

ṭaihl, service.

ṭakṇā, bow.

takrār, confession, agreement.

ṭalī, piece of cloth.

tārā, star.

tattā, hot.

tauḷ, quickness.

tauḷā, quick.

ṭauṇā, deaf.

tēār, ready.

tēl, oil.

ṭhākṇā, blame, rebuke.

ṭhaṇḍā, cold.

ṭhiṇḍ, ignorant.

thōrā, little.

tiāgnā, leave, give up, divorce.

ṭirṇā, fall.

tōpnā, look for.

trakṭā, leaven.

trīhṇā, thirsty.

tucch karṇā, despise.

ṭuṇḍā, armless.

ubhērṇā, rip open, rip.

ubhrēṇā, incite.

ucāṇā, raise.

uccā, high.

udhrār, tear.

ugrāḥṇā, collect (taxes, &c.).

uḷāmbā, reproach.

updrab, oppression.

urṇū, lamb.

ūṭ, camel.

uṭṭhṇā, rise.

wairī, enemy.

waṇṇā, enter.

BHATEĀLĪ.

Nouns.

Masculine.

Nouns in-ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē dā	-ēṣṣ dā
D.A.	-ē kēā or kī	-ēṣṣ kēā or kī
Loc.	-ē bicc	-ēṣṣ bicc.
Ab.	-ē kachā or kichā	-ēṣṣ kachā or kichā
Ag.	-aī or -ē	-ēṣṣ
V.	-ēā	-ēō

Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-ē dā, &c.	ghar-ā, &c.
Ag.	-aī or -ē	-ā
V.	-ā	-ō

Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī dā, &c.	-īṣṣ dā, &c.
Ag.	-īaī or īē	-īṣṣ

babb, father, is declined like *ghar*.

nā, name, is indecl.

Nouns in -ū, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī* (Ag. *biccūaī*, &c.).

Feminine.

Nouns in-ī.

N.	kuṛ-ī, daughter, girl	-īṣṣ
G.D..A.L.Ab.	-īā dā, &c.	-īṣṣ dā, &c.
Ag.	-īā	-īṣṣ
V.	-īē	-īō

Bhateālī.

Nouns in Consonant.

N.	bhaiṇ, sister	-ũ or-ũ
G.D.A.L.Ab.	bhaiṇ-ũ dā, &c.	-ũ or-ũ dā, &c.
Ag.	-ũ	-ũ or-ũ
V.	-ē or-ũ	-ō

gau, cow, is thus declined—

N.	<i>gau</i>	<i>gauṣ</i>
G.D.A.L.Ab.	<i>gāi dā, &c.</i>	<i>gauṣ dā, &c.</i>
Ag.	<i>gauā</i>	<i>gauṣ</i>

PRONOUNS.

Singular.

	1st	2nd	3rd	āh, this
N.	<i>maĩ</i>	<i>tū</i>	<i>sē</i>	<i>āh</i>
G.	<i>mērā</i>	<i>tērā</i>	<i>us dā</i>	<i>is dā</i>
D.A.	<i>mikēā, miki</i>	<i>tukēā, tuki</i>	<i>us, &c.</i>	<i>„ &c.</i>
L.	<i>mērē bicc</i>	<i>tuddh bicc</i>	<i>„</i>	<i>„</i>
Ab.	<i>maĩ or mērē</i>	<i>taĩ, tērē kachā</i>	<i>„</i>	<i>„</i>
	<i>kachā or kichā</i>	<i>or kichā</i>		
Ag.	<i>maĩ</i>	<i>tuddh, taĩ</i>	<i>unni</i>	<i>inni</i>

Plural.

N.	<i>asṣ, asĩ</i>	<i>tusṣ, tusĩ</i>	<i>sē</i>	<i>āh</i>
G.	<i>sārā</i>	<i>tuhārā, tusārā</i>	<i>unhṣ dā</i>	<i>inhṣ &c.</i>
D.A.	<i>asṣ kēā, kĩ</i>	<i>tusṣ kēā, kĩ</i>	<i>„ &c.</i>	<i>„</i>
L.	<i>„ bicc</i>	<i>„ bicc</i>	<i>„</i>	<i>„</i>
Ab.	<i>„ kachā, kichā</i>	<i>„ kachā, kichā</i>	<i>„</i>	<i>„</i>
Ag.	<i>asṣ</i>	<i>tusṣ</i>	<i>unhṣ</i>	<i>inhṣ</i>

kun, who? has Obl. *kus*, Ag. *kunĩ*.

jē, who, which, has Obl. *jis* Ag. *jĩnĩ*.

kyā, what? Gen. *kaidā*.

Other pronouns are *kōĩ*, someone, anyone, *kicch*, something, anything, *harkōĩ*, everyone, *jēkōĩ*, whosoever, *jē kicch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in *-ā* (f. *-ĩ*). Then they

Bhaṭṭeālī.

are declined like masculine nouns in *-ā* and femin. nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *burē jāgatē*, Gen. pl. *burēā jāgatā dā*. *Kharī kuṛī*, good girl, Gen. S. *kharīā kuṛīā dā, jāgatē dēā ghōrēā kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharī*, good, *is kachā kharā*, better than this, *sabhnā kachā kharā*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
inyā, iḥā, like this	tinyā, tīhā, like that	kinyā, kīhā, like what?	jinyā, jīhā, like which
itṇā, so much or many	titṇā, so much or many	kitṇā, how much or many?	jitṇā, as much or many

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

Time.	Place.
ibbē, now	itthē, here
us wēlē, then	utthē, there
kālḥū, kadhārī, when?	kuthē, where?
jālḥū, when	kutāhā, whither?
ajj, to-day	jitthē, where
kal, to-morrow	itthē tikkar, up to this
parsū, day after to-morrow	itthē kachā, from here
cauth, day after that	uppar, up
picchlā kāl, yesterday	thallē, down
kadī, sometimes, ever	nārē, near
kadī na, never	dūr, far
kadī na kadī, sometimes	aggē, in front
	picchē, behind
	andar, inside
	bāhar, outside

Others are *kait*, why; *is gallā*, for this reason; *hā*, yes; *nēhā*, no not; *jugtī* or *jugtī karī*, well; *khīrdēī*, quickly; *issā sāhī*, in this way, thus.

Bhateālī.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	us wāstē, for him
wār, on this side	taī bakhā, about thee
bicc, in	sārē sāhī, like us
uppar, upon	ūdhē parant, after it
hēth, below	ūdhē ūrē parē, round about it
tikkar, up to	unhā dē kanārē, towards
maī kach, beside me	them
maī kannē, with me	mērē suā, apart from me

VERBS.

Auxiliary.

Pres. I am, &c.	hā	hai	hai	hā	hā	han
Past I was, &c.	Sing. thā	f. thi	Plur. thē	f. thī		

*Intransitive Verbs.***paunā, fall.**

Pres. Cond.	pau	-ā	-ē	-ē	-ā (or -īē)	-ā	-n
Fut.	pō	-ghā	-ghā	-ghā	-ghē	-ghē	-ghē (or paūghā, &c.).
Imperat.	pau	pōā or pauō					
Past Cond.	pōndā	(-i -ē -īā)					
Pres. Ind.	„	(-i -ē -īā)	with Pres. Aux. hā, &c.				
Impf.	„	(-i -ē -īā)	„ Past. „ thā, &c.				
Past Indic.	pōā	f. pēi	Pl. pē	f. pīyyā or pēiā			
Pres. Perf.	pōā	hā, &c.					
Plupf.	pōā	thā, &c.					
Partic.	pēikarī,	having fallen ; pēhā, pēādā, in the state of having fallen ; paundā, falling ; paunēwālā, faller, about to fall.					

Some verbs have slight irregularities.

haunā, be, become.

Fut.	hunghā
Imperat.	hō hōā
Past Cond.	hundā

Bhateālī.

Past Ind. hōēā f. hōī Pl. hōē f. hōīṣ.

Partic. hōī kari, having become

aunā, come.

Fut. aūghā

Imperat. ā auā

Past Cond. aundā

Past Ind. āyā f. āī Pl. āē f. āīṣ

Partic. āyādā, āyūdā, āhyā, in the state of having come.

jānā, go.

Pres. Cond. jṣ jāē jāē jṣ or jāīē jāā jān

Fut. jaṅghā

Imperat. jā jāā or jāō

Past Cond. jandā

Past Ind. gēā or gā f. gēī Pl. gē f. gēīṣ

Partic. gēhā or gādā, in the state of having gone

raiṇā, remain.

Pres. Cond. rēṣ raiē raiē rēṣ or rēīē rēhā raiṇ

Fut. raiṇghā

Imperat. raiṇ rēhā

Past Ind. rēhā

Partic. rēhādā, in the state of having remained

baiṇā, sit.

Pres. Cond. baubṣ, &c.

Past Ind. baiṭhā

Transitive Verbs.

mārnā, beat, in general like paunā.

Fut. māhrghā

Past Cond. mārđā

Past Ind. agent case of subject with mārēā, which agrees with subject

Pres Perf. „ „ mārēā hai „ „

Plupf. „ „ mārēā thā „ „

Passive is formed by using mārēā with the requisite tense of jānā, go, as, *maṣ mārēā jaṅghā*, I shall be killed.

The following are slightly irregular:—

khānā, eat.

Past Cond. khāndā

Past Ind. khādhā

Bhaṭṭāḷi.

piṇā, drink.

Past Cond. pindā

Past Ind. pitā

dēṇā, give.

Past Cond. dindā

Fut. dinghā

Past Ind. dittā

laiṇā, take.

Past Ind. lēā

galāṇā, say, speak.

Past Ind. galayā

karnā, or karṇā, do.

Past Ind. kittā

lēi auṇā, bring; *lēi jāṇā*, take away, are conjugated like
auṇā and *jāṇā*.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāpū, bābā, bāwā, father.

ammā, mother.

bhāē, brother.

bōbbō, bēbbō, elder sister.

bhain, younger sister.

puttar, son.

dhī, daughter.

khasm, lāṛā, husband.

trimat, lāṛi, wife.

maṛd, man.

trimat, woman.

jāgat, lauhṛā, boy.

kuṛi, girl.

guāl, pubāl, shepherd.

cōr, thief.

ghōṛ-ā, horse.

-ī, mare.

dānd, ox.

gau, cow.

mhaī, buffalo.

bakrā, he-goat.

bakri, she-goat.

bhēḍ, sheep.

kutt-ā, dog.

-ī, bitch.

rikkh, bear.

sih, leopard.

bhagēār, wolf.

khōtā, gadhā, ass.

sūr, pig.

kukk-ar, cock.

-ri, hen.

bill-ā, cat (male).

-ī, ,, (female).

ūṭ, camel.

pakhrū, bird.

ill, kite.

giddar, jackal.

hāthi, elephant.

hatth, hand.

pair, foot.

nakk, nose.

hākkhi, eye.

mūh, mouth.

Bhateālī.

dand, tooth.	dhup, sunshine.
kann, ear.	nhērī, storm.
sirāl, kēs, hair.	bhār, load.
sar, head.	bī, seed.
jibh, tongue.	lōhā, iron.
pēt, dhiḍḍh, stomach.	kharā, good.
piṭṭh, back.	burā, bad.
dēh, body.	baḍḍā, big.
pōthī, book.	lauhkā, small.
kalam, pen.	sust, lazy.
manjā, bed.	danā, hōshyār, wise.
ghar, house.	nakārā, foolish; ugly.
daryā, river.	chōrā, swift.
nāl, stream.	painnā, sharp.
dhār, pahār, parbat, hill.	uccā, high.
ḍhaḍḍ, precipitous slope.	chaīl, beautiful.
padhrā, plain.	ṭhaṇḍā, cold.
khēttar, field.	tattā, hot.
rōṭi, bread.	miṭṭhā, sweet.
pānī, water.	sāf, clean.
kanak, wheat.	tēār, ready.
kukkṛī, maize.	ghaṭṭ, little.
rukkh, būṭā, tree.	matā, much.
girā, village.	haunā, be, become.
saihr, city.	aunā, come.
ban, jungle.	jānā, go.
macchi, fish.	banhnā, sit.
batt, way.	lainā, take.
phaḷ, fruit.	dēnā, give.
mās, meat.	paunā, riṭknā, fall.
dūddh, milk.	uṭṭhnā, rise.
āṇḍā, egg.	kharā haunā, stand.
ghēō, ghi.	dikkhnā, see, look.
tāl, oil.	khānā, eat.
chāh, buttermilk.	piṇā, drink.
dihārī, day.	galānā, say, speak.
rāt, night.	saunā, sleep, lie down.
dihārā, sun.	karnā, karṇā, do.
cann, moon.	raihnā, remain.
tārā, star.	mārṇā, beat.
bāt, biār, wind.	puchēānā, recognise.
barkhā, rain.	jānṇā, know.

Bhaṭṭeālā.

pujñā, arrive.
 nhasñā, run.
 nhasi jāñā, run away.
 baññā, make.
 rakññā, place.
 sadñā, call.
 sikkññā, learn.
 paññā, read.
 likkññā, write.
 marnā, die.
 sunñā, hear.
 haññā, turn.
 haṭi aupā, return.

bagnā, flow.
 laññā, fight.
 jittñā, win.
 hāññā, be defeated.
 calijāñā, go away.
 rāññā, sow.
 dāññā, plough.
 khuññā, give to eat.
 piññā, give to drink.
 suññā, cause to hear.
 cuññā, graze.
 cuññā, cāññā, cause to graze.

NUMERALS.

Cardinal.

1—ik.	37—satattri.
2—dō.	39—uṇṭālī.
3—trai.	40—cālī.
4—caur.	47—satālī.
5—pañj.	49—uṇunjā.
6—chi.	50—pañjah.
7—satt.	57—satunjā.
8—atṭh.	59—uṇāhaṭ.
9—nau.	60—satṭh.
10—das.	67—satāhaṭ.
11—nyārā.	69—uṇhattar.
12—bārā.	70—sahattar.
13—tēhrā.	77—sathattar.
14—caudā.	79—uṇāssi.
15—pandrā.	80—assi.
16—sōlā.	87—satāssi.
17—satārā.	89—uṇānuṣ.
18—ṭhārā.	90—nabbā.
19—unni.	97—satānuṣ.
20—biḥ.	100—sau.
27—satāi.	200—dō sau.
29—uṇattrī.	1,000—hajār.
30—trihi.	100,000—lakkh.

*Bhateālī.**Ordinal.*

1st, pailhā.	ik bēri, once.
2nd, dūwwā.	paihlī bēri, first time.
3rd, triyyā.	dūwwī bēri, second time.
4th, cauthā.	addhā, $\frac{1}{2}$.
5th, panjūṣ.	paṇṇē dō, $1\frac{3}{4}$.
6th, chitṭhā.	sauā dō, $2\frac{1}{4}$.
7th, satūṣ.	ḍhāi, $2\frac{1}{2}$.
10th, dasūṣ.	ḍaiḍh, $1\frac{1}{2}$.
	sāḍhē cār, $4\frac{1}{2}$.
	ik pā, $\frac{1}{4}$.

SENTENCES.

1. Tērā nāḥ kē hai ? What is thy name ?
2. Is ghōrē dī kitṇī umbar hai ? How much is this horse's age ?
3. Itthē kachā (or itthū) Kashmīr kitṇē dūr hai ? From here how far is Kashmīr ?
4. Tuārē babbē dē ghar kitṇē jāgat han ? In your father's house how many sons are there ?
5. Maī ajj baṛē dūrā kachā (or dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.
6. Mōrē cūcē dā jāgat usdī bhainū kanē biāhā hai. My uncle's son with his sister is married.
7. Gharē hacchē ghōrē dī kāṭhī hai In the house the white horse's saddle is.
8. Usdī pitṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.
9. Maī usdā jāgat matā mārēā. I beat his son much.
10. Sē dhārē dē rehā uppur gauṣṣ bakriṣṣ cugāndā hai (or cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē us rukkhē hēṭh ghōrē uppur baiṭhēā hai. He under that tree on a horse is seated.
12. Uddā bhāi apṇā bhēṇū (or bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.
13. Usdā mul ḍhāi rupayyē hai. Its price is two and a half rupees.
14. Mōrā bab (bāpū) us halkē gharē andar raiḥndā hai. My father in that little house lives.
15. Uskēā ēh rupayyē dēi dēā. To him these rupees give.

Bhateālī.

16. Sē rupayyē us kachā lēi lēā. These rupees take from him.
 17. Uskēā jugtī karī mārō jōrīā kannē baunhō. Beat him well and bind him with a rope.
 18. Khuhē kachā pāṇī kaḍḍhō. Draw water from the well.
 19. Maī aggē calō. Walk before me.
 20. Kudā puttār tuārē picchē aundā hai? Whose son is coming behind you?
 21. Sē tuddh kus kachā mullē lēā hai? From whom hast thou bought that?
 22. Girāē dē haṭīā bālē kachā. From the shopkeeper of the village.
-

CURĀHĪ.

Nouns.

Masc.

Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē rā or rō	as Sing.
D.A.	-ē nī	"
L.	-ē majh	"
Ab.	-ē kanā	"
Ag.	-ē	"
V.	-ēā.	-ēō

Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	" "
Ag.	-ē	" "
Nouns in -ī.		
N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īē
V.	-īā	-īō

Nouns in *ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	" "
D.A.L.Ab.	-ā nī, &c.	" "
Ag.	-ē	" "
V.	bābb	bābbō

nā, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

Feminine.

Nouns in -ī.

N.	kuḷ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

Curāhā.

Nouns in Consonant.

N.	bhīṇ, sister	bhīṇī
G.D.A.L.Ab.Ag.V.	bhīṇī, &c.	„ &c.

dhṛū, daughter, is thus declined.

N.	dhṛ-ū	-ūṣ
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūṣ	-ūṣ
V.	-ūṣ	-ūṣ

gā, cow.

N.	gā	gā-i
G.D.A.L.Ab.	gā-i	-iā, &c.
Ag.	-ē	-iṣ

Note.—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāiū karā ghar*, the cows' house. For this *karā* cf. Bhādrawāhī *ghōrē rū* of a horse, *ghōrā kērū*, of horses, Bhaḷṣī *ghōrēū*, *ghōr kērū*; Pāḍarī *ghōrar*, *ghōrī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīrī and some neighbouring languages.

PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tiṇḍā	usērā	ēssērā
D.A.	mōṇi	tau nī	us nī	ēs (f. ēssē) nī
L.	mō majh	„ majh	„ majh	„ majh
Ap.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	mī	tī	unī	inī

N.	āssē	tūṣ	sē	ēh
G.	asrā	tuārā	unhērā	inhērā
D.A.	āssū nī	tūā nī	unhā nī	inhā nī
L.	„ majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	āssē	tūṣ	unhā	inhā

Curāhī.

		<i>Sing.</i>	<i>Plur.</i>	
N.	kaṇū, who ?	jē, who	kaṇū	jē
G.	kösērā	jasērā	kunhērā	jinhērā
D.A.L.Ab. &c.	kös, &c.	jas, &c.	kunhā, &c.	jinhā, &c.
Ag.	kunī	jini	kunhā	jinhā
	kōī, anyone, someone	G. kisērā	Ag. kēnnī	
	kitū, what,	G. kēārā		

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jē kicch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions :—All adjectives ending in any letter other than *-ā*, are indecl. Those ending in *-ā* have Obl. Sing. Masc. *-ē*, Pl. *-ē*, indecl. Fem. *-ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanā*, from, than, used with the positive : as, *kharā*, good ; *ēs kanā kharā*, better than this ; *sabhnā kanā kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
itēā, like this,	utēā, like that,	kitēā like what ?	jitēā like which.
ētrōrēā, so much	utrōrēā, so much	kētrōrēā how much	jētrōrēā as much
or many.	or many.	or many ?	or many.

For numerals see at end of list of words.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

	<i>Time.</i>
ēbbē, now	caūthē, day after that
tidhēō, then	hī, yesterday
kidhēō, when ?	parhē, parshū, day before
jidhēō, when.	yesterday
ajj, to-day	caūthē, day before that
dōttē, to-morrow	kidhēō, sometimes, ever
parshū, day after to-morrow	kidhēō na, never
	kidhēō kidhēō, sometimes

*Curākhē.**Place.*

ēṭṭhī, ēṛī, here
 ōṭṭhī, tēṛī, there
 kōī, kōṛī, where ?
 jēṭṭhī, jēṛī, where
 ēṛī tēṛī, up to here
 ēṛhā, from here.
 ubrē, up.

indē, down
 nīṛ, lādhē, near
 dūr, far
 aggar, in front
 piccō, behind
 antar, inside
 bēir, outside

Others are *kēini*, why ; *ēs gallā karī*, for this reason ; *jūgtē karī*, well, *chūṛ*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond
 wār, on this side
 pran, upon
 hēṭṭh, talē, below
 majh, manjh, within
 mūh kanē, beside me

mūh sangā, with me
 usērē tēṛī, for him
 āssū sāhī, like us
 unhērē kanārē, towards them
 usērē nēṇḍī pēṇḍī, round about
 it.

VERBS.

Auxiliary.

Pres. I am, &c.	ā (f. do.)	ā or ātē	ā or ātē	ātē	ātē	ātē
Past, I was	Sing thēā	f. thiē	Pl. thiē	f. thi		

*Intransitive Verbs.**jhaṛṇū, fall.*

Fut.	jhaṛī	-mā (or -lā)	-lā	-lā	-mē	-lē	-lē
Imperat.	jhaṛ	jhaṛā					
Past. Cond.	jhaṛī	-tā f.	-tē	Pl. -tē	f. -tī		
Pres. Ind.	jhartā	ā or ā jhartā	(f. jhartē ā, &c.)	Pl. jhartātē	or ātē		

jhartē.

Ūrāhī.

Impf. Ind.	jhart	-ā thēā (f. -ē thiē)	Pl. -ē thiē	f. -ī thi
Past Ind.	jhar	-ēā	f. -ē	Pl. -ē f. -ī.
Pres. Perf.	jharēā	ā, &c.		
Plupf.	jharēā	thēā, &c.		
Participle	jhartā,	falling; jharī kari, having fallen; jharōrā, in the state of having fallen, jharēbālā, faller; about to fall.		

Some verbs have slight irregularities.

bhōṇū, be, become.

Fut.	bhō-mā	-lā -lā, &c.
Past Cond.	bhōntā	
Past Ind.	bhōā	f. bhōi
Participle.	bhōrā,	in the state of having become

aīṇū, come.

Fut.	aīmā	
Imper.	āēh	aichā.
Past Cond.	ēītā	
Past Indic.	yāh	f. yāē Pl. yāē f. yāi.
Participle	aīchī kari,	having come; ēīṇēbālā, comer, about to come.

gāhṇhū, go.

Fut.	gammhā or gālā	(f. -ē) gālā gālā, &c.
Imperat.	gāh	gāhā or gāā
Past Cond.	gāthā	
Past Indic.	gēā	f. gēi Pl. gēē f. gēi
Participle	gāhīkari,	having gone; gēōrā, in the state of having gone; gāhēbālā, goer, about to go

raiṇhū, remain.

Fut.	rēmā or rēlā	rēlā rēlā, &c.
Imperat.	rēhī	rēhī
Past. Cond.	rēhntā	
Past. Ind.	rēhā	

bēshṇū, sit.

Fut.	bēshmā	
Past Cond.	bēshntā	
Past. Ind.	bēthā	

*Ourāhī.**Transitive Verbs.*

mānū, beat, almost exactly like *jhaṇū*.

Fut.	māhmā or mamā or mārēlā mārēlā mārēlā, &c.
Past Cond.	māta (pronounced māt ^a).
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf.	mārā thēā, with agent case of subject, mārā thēā agreeing with object.
Participle.	mārōrā, in the state of having been beaten.

The following are slightly irregular:—

khāṇū, eat, (in agreement with fem. noun *khainī*).

Past Cond.	khāṭā f. khaṭi
Past Ind.	khaū f. khāī, Pl. khāē
	pēṇū , drink

Past. Cond.	pēṭā
Past. Ind.	pētū.

dēṇū, give.

Fut.	dēmā dēlā, &c.
Past. Cond.	dētā
Past Ind.	dittā

laiṇū.

Fut.	lēmmā lēlā, &c.
Past Cond.	laṭtā
Past. Ind.	lēā

bōlṇū, say, speak.

Past. Cond.	bōttā
Past Ind.	bōlū

kāhnū, do.

Fut.	kāhmā
Pres. Ind.	kāhtā ā
Past Ind.	kēā
Participle	kēōrā, in the state of having been done.

jāṇṇū, know.

Past Ind.	jāṇū
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lēi ēiṇū, bring and **lēi gāhṇū**, take away are like *aiṇū* and *gāhṇū*.

Curāhi.

The change of *khāpū* to *khainī*, and *khātā* to *khatti* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadravāhi, Pādari, Jammū (Dōdā) Sirāji, Rāmbanī and Pōguli, and finds its fullest development in Kashmiri.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.	pākhṛū, bird.
mā, mother.	ill, kite.
bhās, bhāū, brother.	siālī, fox.
daiddī, elder sister	hāthi, elephant.
bhīn, younger sister	hatt, hand.
puttar, son.	paīḍ, paīr, foot.
dhēū, daughter.	nak, nose.
munsh, husband.	ṭir, ākhri, eye.
jō, wife.	mūh, face.
mardū, man.	dant, tooth.
trēmat, woman.	kann, ear.
gabhrū, boy.	shirual, kēsh, hair.
kuḷī, girl.	shir, head.
guāl, puāl, shepherd.	jībh, tongue.
ghōr-ā, horse.	paīt, stomach.
-ī, mare.	piṭṭh, back.
dānt, ox.	pīṇḍā, body.
gā, cow.	pōthi, katāb, book.
mhai, buffalo.	kalm, pen.
bakr-ā, he-goat.	manjā, bed.
-ī, she „	ghar, house.
bhradd, bhēddū, sheep.	daryau, river.
kutt-ā, dog.	gadd, khōl, stream.
-ī, bitch.	dhār, hill.
rikkh, bear.	padhr, plain.
sih, leopard.	paṭṭī, field.
brāhg, mirg, panther.	rōṭī, bread.
gadha, ass.	pānī, water.
kukkh-aṛ, cock.	kiṇak, wheat.
-rī, hen.	kūkhri, maize.
bērā-l, cat (male).	buṭṭ, tree.
-lī, „ (female).	girā, field.
ūt, camel.	naggar, city.

baṇ, jungle.
 māchī, fish.
 bat, way.
 phal, fruit.
 mās, meat.
 duddh, milk.
 aṇḍhērū, egg.
 ghōū, ghi.
 tēl, oil.
 chāh, buttermilk.
 diḥ, day.
 rāt, night.
 diḥ, surj, sun.
 ghukḷi, moon.
 tāra, star.
 byār, wind.
 jhaṛī, maigh, rain.
 dhup, sunshine.
 bharōṭū, bhārā, load.
 bī, seed.
 lōhā, iron.
 kharā, good.
 būrā, bad.
 baḍḍā, big.
 māṭhrā, small.
 daḷiddri, lazy.
 hōsēār, wise.
 māṛā, ignorant.
 tauḷā, swift.
 pīnā, sharp.
 uthrā, high.
 chēl, beautiful.
 aīrā, ugly.
 ṭhaṇḍā, cold.
 tattā, hot.
 miṭṭhā, sweet.
 ujlā, clean.
 taiār, ready.
 thōṛā, little.
 matā, much.
 bhōṇū, be, become.
 aīṇū, aīṇū, come.

gāhṇhū, go.
 bēshṇū, sit.
 laiṇā, take.
 dēṇā, give.
 jhaṇṇū, fall.
 uṭhṇū, rise.
 khaṛē uṭhṇū, stand up.
 hērṇā, look, see.
 khāṇā, eat.
 pēṇū, drink.
 bōḷṇā, speak.
 kāhṇū, ,,
 raiḥṇhū, remain.
 mānū, beat.
 paryāṇṇā, recognise.
 jāṇṇā, know.
 puḷṇa, arrive.
 naṣhṇā, run.
 naṣhī gāhṇhū, run away.
 baṇāṇā, make.
 rakṇā, place.
 haḱ pāṇa, call.
 miḷṇā, meet.
 shikṇā, learn.
 paṛṇā, read.
 likṇā, write.
 marnā, die.
 shuṇṇā, hear.
 haṭṇā, turn.
 calī ēiṇū, return.
 bhiṇā, fight.
 jitiṇā, win.
 hārṇā, be defeated.
 calī gāhṇhū, go away.
 bāṇā, bāhṇā, sow.
 dānt jukāṇē, plough.
 khalāṇa, give to eat.
 pēōāṇā, give to drink.
 shuṇāṇā, cause to hear.
 carnā, grave.
 cārṇā, cause to graze.

Ourāhī.

NUMERALS.

Cardinal.

1—ak.	37—satattrī.
2—dōi.	39—uṇtālī.
3—trāi.	40—cālīhi.
4—cōūr.	47—sattālī.
5—panj.	49—uṇunjā.
6—chē.	50—panjāh.
7—satt.	57—satunjā.
8—atṭh.	59—uṇāhaṭ.
9—naō.	60—shaṭṭh.
10—daṣh.	67—satāhaṭ.
11—yāhrā.	69—uṇhatthar.
12—bāhrā.	70—satthar.
13—tēhrā.	77—sathatthar.
14—cōūdhā.	79—uṇāsi.
15—pandhrā.	80—āsī.
16—shōlā.	87—satāsi.
17—satāhrā.	89—uṇainuē.
18—atṭhāhrā.	90—nabbē.
19—unnīh.	97—satainuē.
20—bīh.	100—sau.
27—satāi.	200—dōi sau.
29—uṇāttirī.	100,000—lakkh.
30—trihi.	

Ordinal.

1st, pēhlā.	ak bēri, once.
2nd, dūṣ.	dōi bēri, twice.
3rd, trēṣ.	pēhli bēri, first time.
4th, cōūthā.	das guṇā, tenfold.
5th, pēnjuṣ.	addhā, half.
6th, chēuṣ, chaṭhā.	paunē dōē, $1\frac{3}{4}$.
7th, saitūṣ.	sauā dōē, $2\frac{1}{4}$.
10th, daisuṣ.	aḍhāē, $2\frac{1}{2}$.
	ḍēḍḍh, $1\frac{1}{2}$.
	sādhē cōūr, $4\frac{1}{2}$.

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-tatthar*, but *sat-hatthar*.

SENTENCES.

1. Tiṇḍā nā kitū ā ? What is thy name ?
2. Is ghōrē rī kētrōrī umbar ā ? How much is the age of this horse ?
3. Ēṛhā Kashmīr kētrōrē dūr ā ? From here how far is Kashmīr ?
4. Tiṇḍē bōbbērē (babbērē) gharē kētrōrē larkē āntē ? In thy father's house how many boys are there ?
5. Aū aji dūr kinā haṇṭhī yāh. I to-day from far have walking come.
6. Miṇḍē cacērā gabhrū usēri bhīni saūgā bēhōrā ā. My uncle's son is married to his sister.
7. Gharē hacchē ghōrē rī kāṭhī ā. In the house is the saddle of the white horse.
8. Usēri piṭṭhī pran kāṭhī chaṛ. Upon his back put the saddle.
9. Mī usērā puttār matā mārā. I beat his son much.
10. Ōh dhārā rī cōṭi pran gāyyā bakrī cātā ā. He on the summit is grazing cows and goats.
11. Ōh us buṭṭā hēṭṭh ghōrē pran bēhōrā ā. He under that tree on a horse is seated.
12. Usērā bhāē apni bhīni kinā baḍḍā ā. His brother is bigger than his sister.
13. Usērā mul adhāē rupayyē. Its price is two and half rupees.
14. Miṇḍā babb us maṭṭrē gharā majh bastā ā. My father lives in that small house.
15. Usni ōh rupayyā dēi dēā. To him give that rupee.
16. Ōh rupayyā us kinā lēi lēā. That rupee take from him.
17. Usni jugṭē kanē mārikari ḍōrā rashi kanē bannhā. Having beaten him well tie him with ropes.
18. Khūhā kinā pāṇi kaḍḍhā. From the well draw water.
19. Mī agrhē calā. Walk before me.
20. Kusērā gabhrū tuārē picchē (or picōrē) ēintā ? Whose boy is coming behind you ?
21. Ōh tūē kus kinā mull lēā ? From whom did you buy that ?
22. Giraiyyē rē ēkki haṭṭiwālē kinā lēā. From a shopkeeper of the village.

LĀHULĪ. (Lāhulī).

NOUNS.

Masculine.

rhāṣ, horse.

Singular.

N.	rhāṣ
G.	rhānu
D.A.	rhāṣphī
Loc.	rhāṣ andrēz
Ab.	rhāṣ dōts
Ag.	rhāṣts
V.	rhāṣ

Plural.

rhān
rhānē du
„ di
„ andrēz
„ dōts
rhānēz
rhānērē

hāthī, elephant.

N.	hāth-i
G.	-i
D.A.	-i vi or bi
Ag.	-i

-i
-i du
-i dī
-iz

bā, father.

N.	bā
G.	bāō
D.A.	bābi
Ab.	bāō dōts
Ag.	bāē
V.	bā

Feminine.

milyō, daughter.

N.	mil-yō
G.	-yō
D.A.	-yō vi or bi
Ab.	-yō dōts
Ag.	-yōē
V.	-yō

-yōr
-yō du
-yō dī
-yō du dōts
-yōz
-yōrē

*Lāhulī.**rhīṇ, sister.*

N.	rhīṇ	rhīr
G.	rhīṇ	rhīrē du
D.A.	rhī vi or bi	„ dī
Ab.	rhīu dōts	„ du dōts
Ag.	rhī	rhīz
V.	rhīṇ	rhīrē rē

PRONOUNS.

Singular.

	1st	2nd	3rd
N.	gē	kū	du
G.	gēū	kā	dō
D.	gē vi, gē harē	kā vi, kā harē	dō harē
A.	gē vi, gē	kā vi, kā	dō vi, du
Ab.	gēō dōts	kā dōts	dō dōts
Ag.	gī, gē	kē	dōi

Plural.

N.	yēr	kēr	dōr
G.	yē du	kē du	dō du
D.	yēr vi, yē du harē	kēr vi, kēdu harē	dōr vi, dō du harē
A.	yēr, yēr vi	kēr, kēr vi	dōr, dōr vi
Ab.	yē dōts	kē dōts	dōd dōts
Ag.	yēz	kēz	dōz

gēō, kēō, ēnō, appear to be used for my, thy, his, &c., instead of gēū, kā, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness *ārī* who? G. *ādu* Ag. *az*.

Other pronouns are *chī*, what? *chā*, something, anything.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōrē*, big, *rhīṇ vē mōrē*, bigger than the sister.

dhūā, like this or that, *chan*, like what?

dhō, so much or many, *chirī*, how much? *tēmī*, how many?

Lāhulī.

ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ěntě, ěntě, now	děr, here
dōrě, dhōrě, after that, then	dur, nuar, there
abē, when ?	nuhě, there, in that place
abēlā, when	already specified
tō, to-day	aūr, where ?
mūdā, to-morrow	kinu, where
ĩūrā, day after to-morrow	dōts, from here
mũĩrā, day after that	tōri, up
yērě, yesterday	tsambi, near
turā, day before yesterday	ōhētār, ōhētār, far
tūi turā, day before that	tūri, in front
abēlā ma, never	thalār, behind
tūi, formerly	tōng, tōr, inside
tě, then, after that, therefore	dāthi, dāhthiri, outside

Others are *chārī*, why, *dō thālě* or *'du gappā lhājī*, for the reason that, *ōē*, yes, *ma*, no, not, *darbar*, quickly.

PREPOSITIONS.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side	giū harē, beside me
dirā, on this side	gērā sādē, with me
andrěz, bijhā, within	dōbī, dō vi, for him
tōthi, upon	giū tūi, in front of me
pōě, under	kě thalē, behind you
	dō thalē, for his sake

VERBS.

Auxiliary.

Pres. I am, &c.	shuk	shun	shud or shu	shunni	shunni	shūr
or	tōdō	tōdōn	tōd	tōdōni	tōdōni	tōdōr
Past I was, &c.	tōig	tōin	tōi	tōini	tōini	tōir

*Lāhulī.**Intransitive Verbs.** *dāpī*, fall (from a horse, &c.).

Fut.	dāpög	dāpōn	dāpdō	dāpōni	dāpōni	dāpör
Imperat.	dāpa	dāpäni				
Pres. Ind.	dāpā-dō	or-dög	-dön	-d	-dōni	-dōni -dör
Impf.	dāpā-dög		-dēn	-dē	-dēni	-dēni -dēr
Past Ind.	dājō-dög		-dēn	-dō	-dēni	-dēni -dēr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	
	ma daur					
Imperat. Neg.	dau tha	dāpēni thō				

Other tenses. For negative prefix *ma*.*bajēsī*, fall dawn.

Fut.	bajēsög, &c., like dāpög					
Imperat.	bajēsa	bajēsani				
Pres. Ind.	bājesā	-dō or -dög				
Impf.	bājēsādög					
Past	bājēsdög					
Fut. Neg.	ma bajēs	-ik	-in	-id	-ini	-ini -ur
Imperat. Neg.	bajēsu tha	bājēsēni thō				

For other tenses prefix *ma*.*shubī*, be, become.

Fut.	shōg					
Pres. Ind.	shuā	-dō or -dög				
Impf.	shuādög					
Past Ind.	shutög	(like dāpādög)				
or	shut	-ō	-ön	-ō	-ōni	ōni -ör

ābī, come.

Fut.	āb	-ög	-ön	-dō or -du	-ōni	-ōni -ör
Imperat.	ādeuh	ādāni				
Pres. Ind.	ābād	-ō or -ög				
Impf.	ābādög					
Past	andög					
or	ādīg	ādin	ādī	ādini	ādini	ādir
or	anja	anjad	used	only in the	1st and 3rd Sing.	
Fut. Neg.	māng	mān	mān	māni	māni	māndur
Imperat. Neg.	thādeuh	thāddāni				
Pres. Ind. Neg.	mābādō					

Lāhūlā.

Impf. Neg.	mābādēg				
Past Ind. Neg.	from andēg	āggēmu	ānnēmu	ānoēmu	
		ānniēmu	ānniēmu	ānniēmu	

ibī, go.

Fut.	yōg	yōn	yūdu	yōni	yōni	yōr
Imperat.	il	ilāni				
Pres. Ind.	yuād-ō	or -ōg				
Impf.	yuādēg					
Past Ind.	idēg					
	or	idō	idōn	ilēā	or ilēad	idōni idōni idōr
Fut. Neg.	mōlg	mēhn	mēhl	mēlni	mēlni	mēhlur
Imperat. Neg.	thēl	thēlāni				
Pres. Ind. Neg.	mayyuādō					
Impf. Neg.	mayyuādēg					
Past Ind. Neg.	from idēg	iggiēmu	innēmu	ilēmu		
		inniēmu	inniēmu	ilurēmu		

braī, sit, live, stay.

Fut.	braū	brauōn	braūdu	brauōni	brauōni	brauōr
Imper.	braū	braini				
Pres. Ind.	brāidō					
Impf.	brāidēg					
Past Ind.	brēthō					
Neg.	Prefix <i>tha</i> to Imperat. and <i>ma</i> to other parts					

pīpī, arrive.

Fut.	pīpō	pīpōn	pīpudu	pīpōni	pīpōni	pīpōr
Pres. Ind.	pīpādō					
	pījidō					
Impf.	pīpādēg					
	pījidēg					
Past Ind.	pīg	pīn	pī	pīni	pīni	pīr

khōsī, be obtained, meet.

Fut.	khōsāy	-ō	-ōn	-ūdu	-ōni	-ōni	-ōr
Impf.	khōsītēg						
Past	khōsīga	khōsīna	khōsīri	khōsīni	khōsīni	khōsīra	

krābī, weep.

Fut.	krābōg	krābōn	krābudu	krābōni	krābōni	krābōr
Pres. Ind.	krābādō					
Impf.	krābādēg					

*Lāhulī.**Transitive Verbs.*

tēzī, beat strike.

Fut.	tēm	-ōg	-ōn	-dō, &c.
Imperat.	tēū	tēřēni		
Pres. Ind.	tēzād	-ō or -ōg		
or	tēmād	-ō or -ōg		
Impf.	tēzādēg			
or	tēmādēg			
Past Ind.	tēngādēg			
Fut. Neg.	ma tēng	or tēzi	ma tēn	ma tēū
	ma tēni		ma tēni	ma tēūr

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest.

zē, eat.

Fut.	zauō	zau	zau	zauni	zāni	zāni
Pres. Ind.	zauād	-ō or -ōg				
Impf.	zauādēg					
Past Ind.	zēdēg					
or	zēda	zēdan	zēdō	zēdani	zēdani	zēdōr

raṇḍi, give.

Fut.	rāmō					
Imperat.	raū	rāni				
Pres. Ind.	raṇḍād	-ō or -ōg				
	ramādō					
Impf.	raṇḍādēg					
	ramādēg					
Past Ind.	randēg					
or	randa	randan	randō	randani	randani	randōr
or	rēg	rēn	rē	rēni	rēni	rēr
or	rē	rēn	rē	rēni	rēni	rēr

kūrī, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūrādō					
Impf.	kuādēg					
	kūrādēg					
Past Ind.	kutēg					
	kuta	kutan	kutō	kutani	kutani	kutōr
	kūig	kūin	kūi	kūini	kūini	kūīr

*Lāhulī.***lhāi, do.**

Fut.	lhau	lhauau	lhauḍo	lhauēni	lhauēni	lhauēr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhāḍō					
Impf.	lhāḍēg					
Past	lhōg	lhōn	lhō	lhōni	lhōni	lhōr
	lhōga	lhōua	lhō	"	"	"
Neg. Imperat.	thalō	thalāni				

kēři, leave.

Fut.	kiō	kiēn	kiōḍo	kiēni	kiēni	kiēr
Imper.	kēō	kēōāni				
Pres. Ind.	kēřāḍō					
Impf.	kēřāḍēg					
Past	kētā	kētau	kētō	kētani	kētani	kētar

nēzi, know.

Fut.	nēō	nēu	nēō	nēni	nēni	nēōr
Pres. Ind.	nēwāḍō					
Impf.	nēwāḍēg					
Past Ind.	nēg	nēn	nē	nēni	nēni	nēr
Fut.-Neg.	maiēng	maiēua		maiī		
	maiēni	maiēni		maiōra		

tāzi, see, look.

Fut.	tāmō	tāmōn	tāmḍo	&c.
Pres. Ind.	tāzāḍō			
Impf.	tāzāḍēg			
Past	tāng			

khaṇḍi, see, look.

Fut.	khamo
&c.	&c.

hābi, bring.

Fut.	hābō	hābōn	hābḍo, &c.			
Imperat.	hāḍeu	hāḍāni				
Pres. Ind.	hāndō					
or	hābāḍō					
Impf.	hāndēg					
or	hābāḍēg					
Past	hānda	hāndau	hāndō	hāndāni	hāndāni	hāndōr

*Lāhulī.***shizī**, take away.

Fut.	<u>shō</u>	<u>shōn</u>	<u>shudō</u>	<u>shōni</u>	<u>shōni</u>	<u>shōr</u>
Imperat.	<u>shil</u>	<u>shilāni</u>				
Pres. Ind.	<u>shidō</u>					
Impf.	<u>shidēg</u>					
Past	<u>shida</u>	-au	-o	-ani	-ani	-ōr

tsātsī, send.

Fut.	tsapō	tsapōn, &c.
Pres. Ind.	tsapādō	
	tsātsādō	
Impf.	tsapādēg	
	tsātsādēg	
Past	tsāttā	tsāttan tsāttō, &c.

thazī, hear.

Past	thātēg		
	thāig	thāin	thāi, &c.

NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, *viz.*, the Agent case with the Infīn. Of Panjābī *ōs ghallpā hōwēdā*, he will have to send. *gī ibī tōig*, I had to go; *kē zē tadan*, thou hast to eat; *dōi ranḍī shū* he has to give.

Thus we have *gī ibī tadu* or *tō* or *tu* or *shuk*, I have to go.

gī ibī tōig or *tarēg*, I had to go.

These auxiliaries are inflected according to the subject, as:—

tada	tadan	tadō	tadōni	tadōri	tadōr
tarēg	tarēn	tarē	tarēni	tarēni	tarēr
tōig	tōin	tōi	tōini	tōini	tōir
shuk	shun	shū	shuni	shuni	shūr

For *shuk*, &c., the 3rd Sing. (*shū*) is also used indecl. This may apply to the others also.

The negative of *ibī tada* is *mēbī tada*

and of *ābī tada* (have to come) *mābī tada*.

Habit is expressed by combining *lhāi*, do, make, with the Infīn.

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(slightly modified) of the verb which gives the thought required : thus :—

tha dāpā lhaō, do not make a habit of falling.

gē ābā lhādō, I am in the habit of coming.

dōz lēzā lhādēr, they were in the habit of beating.

habsī tha lawa lhānī, do not tell lies (*lhāī*, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

raṇḍī, give and *kērī* leave, *gī rānī kētā*, I gave left, gave altogether
kērī, leave „ „ „ *gī kēzh kēō*, I shall leave-leave, leave
altogether.

tēzī, beat, *kērī* leave, *kē tēj kētan*, thou beating leftest, thou beatest
much.

lhāī, do and *kērī*, leave, *lhajī kērī*, do leave, do thoroughly.

raṇḍī, give and *lhāī*, do, *dōī rāma lhātē*, he giving made, he gave
(cf. Fut. *rāmō*).

tēzī, beat and *lhāī*, do, *kē tēma lhaō*, beating make, beat thou, (cf.

Fut. *tēmōg*) *kē mē tēma thalō*, do not habitually strike anyone
(lit. thou man striking not do.)

shūbī, become, and *ībī*, go, *shujīdō*, *shujīdēg*, *shujyō*, I become, I
became, I shall become.

Thus *nēnz hābī*, and *nēnz shīzī*, are emphatic forms of *hābī*, bring,
and *shīzī*, take away.

azā is compounded with *ībī*, go to express the Hindi *calnā* (*calā jānā*). *gē azāys*, I shall go away.

hazā with *ābī*, come, expresses ‘again’ ‘back,’ come back or return,

gī mūdā hazā ābī tada, I have to return to-morrow.

phāē raṇḍī, divide, *phugē kērī*, spoil, waste, *shīy ībī*, become alive.

Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadē gī du tēmō*, if he had come I would have beaten him. (lit. he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed

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with transitive verbs in all tenses except those in which the Auxiliary verb *am*, *was*, &c., is used.

Verbal forms ending in *-ēg* may also be made to end in *-ēg*.

The Future is used for the Pres. subjunctive as in *Kashmīrī*.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

Natural Relationships, etc.

bā, father.	milyō, daughter.
cējē bā, (small father) uncle, younger than father.	rū, father-in-law.
yā, mother.	gāhseu, husband.
kag, elder brother	mēz, wife.
	gāluū, mī, man.
	mēzmi, woman.
nuā, younger brother.	karū, yō, boy.
	milyō, girl.
rhī, sister.	oōr, thief.
yō, son.	puhāl, shepherd.

Animals.

rhā, horse (common gender).	rikkh, black bear.
tshāh, horse (m).	ōmū, red bear.
nabrhā, mare.	thar, leopard.
baṇ, ox.	shaṇkhū, kind of wild cat.
rēnz, calf.	kār, ass.
rāhd, cow.	sūr, pig.
mhēī, buffalo.	kūgā, cock, hen.
yāg, yak.	bhīr, cat.
rhiz, goat (male).	taṇbhīr, cat (male).
lā, „ (female).	ūr, ur, camel.
kats, sheep (male).	pyā, bird.
mā, „ (female).	ill, ill kite.
khūi, dog, (common).	gnā, jackal.
bā, dog (m.).	hāthī, elephant.
mē, bitch.	

Parts of the Body.

gur, hand.	krā, hair.
kunz, foot.	punz, head.
īā, nose.	lhō, tongue.
tīr, eye.	khōg, khōp, stomach.
mōt, face.	thāk, back.
ā, mouth.	phug, body.
rīr, ear.	

*Lāhulī.**Common Objects.*

pad, book.	kham, clothes.
mashādan, pen.	guthāb, ring.
mānnī, bed.	paular, shoe.
cumh, house.	shā, meat.
bēndi, river.	pānu, milk.
gar, stream.	ṭigli, egg.
raṇ, hill.	mar, ghi.
patthar, plain.	tiēll, oil.
rhī, field.	bōdī, buttermilk.
rāri, bread.	harī, shop.
tī, water.	ṭaṇ, ṭaṅg rupee.
chuā, wheat.	nihr, day.
kugi, maize.	niūrōdh, night.
butṭh, tree.	yēgī, sun, sunshine.
palānz, saddle.	lazā, moon.
nagar, village, city.	karh, star.
baṇh, jungle.	lanh, wind.
matsh, fish.	mug, rain.
amh, way.	kurh, load.
māl, property.	bē, seed.
cīj, thing.	nilām, iron.
dēsh, mulkh, country.	

Abstract Nouns.

angā, famine.	gunāh, sin.
mansā, intention.	dāh, pity.
habsī, lying.	ṭēhl service.
cōri, theft.	ūiāb, answer.
kam, work.	hugam, order.
biāh, marriage.	khushī, happiness.
mīṇ, name.	cāl, sound.
lāhā, price.	barsh, year.
kharc, expense.	

Adjectives.

ruṭh, good, beautiful, clean.	tshōi, fat.
madam, bad, lazy, ignorant,	jūshī, befitting.
ugly.	shil, wise.
mōrē, big.	rush, swift.
cējē, bāē, kuajh, little.	tsanjī, sharp.
drāldā, straitened.	raṅgi, high.
ōnyi, hungry.	sōhī, cold.

Lāhulz.

tōr, hot.
 gur, sweet.
 thōrē, little.
 jama, together.

hajē, much, many.
 yūē, bātēr, all.
 sāsī, white.

Verbs.

shūbī, shubī, be, become.
 ābī, come.
 ibī, go.
 brañ, sit, live.
 shīzī, take, take away.
 hābī, bring.
 raṇḍī, give.
 dāpī, fall (from horse, &c.).
 bajēsī, fall down.
 khayā shubī, rise, stand up.
 khaṇḍī, tǎzī, see look.
 zē, eat.
 tumī, drink.
 kūfī, say, speak.
 kushī, sleep.
 lhāī, do, make.
 tēzī, strike, beat.
 sēzī, recognise.

nēzī, know.
 pīpī, arrive.
 drō raṇḍī, run.
 pōshibī, run, run away.
 ād kūfī, call (*lit.* say 'come'?).
 khōsī, be obtained, meet.
 parēphī, read.
 tsēzī, write.
 sī, die.
 thazī, hear.
 hazā ābī, return (come again).
 guāh raṇḍī, embrace.
 au raṇḍī, kiss.
 azā ibī, go away.
 har tsūzī, plough.
 tsātsī, send.
 krābī, weep.
 kēfī, leave.

NUMERALS.

Cardinal.

1—itti, i.
 2—jur.
 3—shum.
 4—pī.
 5—ṇā.
 6—trūī.
 7—nhī.
 8—rhē.
 9—kū.
 10—sā.
 11—sēidi.
 12—sanī.
 13—shashum.

14—sāpī.
 15—saṇ.
 16—sātrūī.
 17—sāhnī.
 18—sārē.
 19—sōskū.
 20—nizz.
 100—rā.
 200—nirhā. (700?)
 900—kūrhā.
 1,000—sārā.
 100,000—lakh.

Ordinal.

1st, tūmī.
 2nd, jurmī.

3rd, shummī.
 4th, pīmī.

Lāhul.

5th, ṇāmi.

6th, trūimi.

7th, nhimī.

10th, sāmī.

khappi, half.

ḍhāi, 2½.

Above 20, numbers are estimated by scores up to 100.

SENTENCES.

1. Kṣ miṇ chī shu? Thy name what is?
2. Di rhāphī tēmi shūi? This horse's how much (age) is?
3. Dēts Kashmīr chirī ḍhētār tō? From here Kashmir how far is?
4. Kṣ bāo dōr tēmi yō tōd? In thy father's house how many sons are there?
5. Gē tō ḍhētārē āndō. I to-day from far walked.
6. Gēu cējē bāo yō dō rhīra sādē biāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cuṇh (or cumh) sāsī rhān (or rhāphī) palānz tōd. In the house the white horse's saddle is.
8. Dō thākhāri palānz tshū. On his back the saddle bind.
9. Gi dō yō hajē tēngādēg. I his son much beat.
10. Rāḍ punzari trāḥ ghuan pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō pōḍḍ dū rhān tōṭhī tēzi tōi. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīṇ vē mōṇē tō. His young brother his own sister than bigger is.
13. Dō lāhā ḍhāi ṭaṇ. Its price is two and a half rupees.
14. Gēu bā bāē cumhu brṣ. My father in a little house lives.
15. Dōbi di ṭaṇṇ rani kēō. To him this rupee giving leave.
16. Dū ṭaṇṇ dō dōts nēnz hādeu. That rupee him from take.
17. Dō kē hajē tēu thāzēran tshū. Him thou much beat with ropes bind.
18. Bāini tī hund. From the spring water draw.
19. Giū tūi jō. Me in front of walk.
20. Kṣ thalē āduh yō ābād? Thee behind whose boy comes?
21. Kē du ādō dōts hāndān. Thou that whom from tookest.
22. Gi harī dōts hāndā. I shop from took.

THE PARABLE OF THE PRODIGAL SON.

Dōrṣ dōi kutē (kūi): i miṭṭ juṇ yō tōi; oājē
 Then he said: one man-to two sons were young

yōi bārā kūi, ē bā anyō māl gēbi pīpā gēbi raū;
 son father to said, O Father what property me-to arrive me-to give
 dōi ēnō māl phās randō. Dōts thalē thōṛa dīnē cējē
 he own property dividing gave. From-that after few days young.
 yōi yūē cij jama lhātē (lhē), ōhētār mulkhari idē. Dōrē
 son all things together made, far country-to went. There
 dōi madam kam lhātō, ēnō māl phugē kētō. Du bēlā ri
 he bad work did, own property wasting left. That time at
 batē kharc shujidē dō dēshā ri binā angā shutē (shujidē or idē)
 all spent became that country in great famine became.
 Dōrē du drāldā shujidē. Dōrē dō dēshari i sākūkāre
 Then he straitened became. Then that country of one money lender
 dōrē idē. Dōi ēnō rbiri sūrar ruātsi tsāttē. Dō mansa tōi
 near went. He own field swine to graze sent. His intention was
 du shaṇ sūraz zauādār ēnō khōg pīmādēg. Azla dōbi
 that husk-food swine were-eating own stomach I might fill. But him-to
 challa ma ramāder. Dōrē dōbi hōshari (hōsh) āndē
 anything not they were giving. Then him-to sense in (sense) came
 tē kutē: Giū bāō anyō kamlhāzā di (dumbizār)
 then he said: My father-of how-many work-doers to (workers)
 hajē rōri tōd. Gē dēr ōnyī siuādō, gē khāē atsā gēō
 much bread is. I here hungry am dying, I stand arising own
 bāō dōr yōg, wōi gi dōbi kōg:— gi sargō kē
 father near will go, also I him-to will say:— I heaven-of thy
 gunāh lhēga. Ēntē di jōgē mad hazā kē yō kūri, gēbi
 sin did. Now this worthy not-am again thy son to-say, me
 kē (kēnō) kam lhazādu sāhi lhaō. Dōrē atsā ēnō
 thy (own) work doers like make. Then having-risen own
 bāō dōr ilī (idē). Ēntē du ōhētār tōi du tārī dō bāb
 father near went. Now he far was him having-seen his father-to
 dāh ādi, dōi drō rē, dōi mūthū guāh rē, mast au rē.
 pity came, he run made, he neck-to embrace made, much kiss made.
 Yōi dōbi kūi:—gi sargō kē gunāh lhēga. Ēntē di jōgē
 He him-to said:—I heaven-of thy sin made. Now this worthy
 mad, hazā kē yō kūri. Dō bāē nōkarari kūi ruṭhē
 not-am again thy son to say. His father servants-to said good
 ruṭhē kham hunj hādāni, kēz dēbi kham rāhni,
 good clothes taking-out bring, ye him-to clothes put-on (give?)

Lāhul.

gūi guthāb rāhni, kōnzari paular rāhni, mōrē rēnz shārēni
hand-to ring put on feet to shoes put on fat calf kill
yēz zauani khushī lhauani, du gappā lhāji di giū
we shall-eat happiness shall-make this matter making this my
yō sidē tōi ēntē haza shīn ili, tūi {hiōshtē ēntē khōsa
son dead was now again alive-went, formerly was-lost now has-been
ilēā. Dōrā dōz khushī lhātēr. Dō mōrē yō rhirī tōi,
obtained. Then they happiness made. His big son field-in was,
aū ghārī cūmh kachā pī (ādi) gidō garpi mī cāl
what time house near arrived (came) singing dancing of also noise
thātē (thāi). Dōrā i cāgara bi ād kutē rhugādē:— chī shujad.
heard. Then one servant to called asked:— what became.
Dōi dōbi kūi:— Kā nuā anjad, kā bāē tshōi
He him-to said:—Thy younger-brother came, thy father fat
rēnz shaiādō, dō thālē dū rāji bāji khōsiri. Du
calf is killing that for he well was obtained. He
rōshē shiri tōng mēliādē. Dō bā dāthi anji du
became-sulky in not-went. His father out having-come him
chēndi. Dōi bābi ūiāb lhātē. Dhō bars kā
persuaded. He father-to answer made. So-many years thy
tēhl lhātēg, gi kā hugam thuāsi ma, kē abēlā i lā
service I did, I thy order rejected not, thou ever one goat
gibi ma randēn ((rāshī) kēnō yārada sādē khushī gappā
me-to not gave thy-own friends with happiness talk
lhau: abēlā kā di karū ādi, dōi kā māl madam
make: when thy this son came he thy property bad
kammārī kharāb lhāji, kē dō thāli rēnz shaiādēn.
works in evil having-made thou him for calf killedst.
Dōi dōbi kūi:— ē yō kū hamēsh giū kachā tōdōn; giū
He him-to said:—O son thou always me near art; mine
tōd dū kā shū. Khushī lhāi, khushī shūbi jūshī
is that thine is. Happiness to make, happiness to be fitting
tōi. Kā di nuā sidē tōi ēntē hazā shīn ili,
was. Thy this young-brother dead was now again alive became,
tūi hiōshtē ēntē khōsa ilēā.
formerly was-lost, now has been obtained.



BHADRAWĀHĪ, BHALĒSĪ AND PĀḌARĪ DIALECTS.

INTRODUCTION.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a *jāgīr* of Raja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmīr, lies immediately to the north-west of Camba State and south of the Cināb river. By Bhadravāhis themselves the district is called *Bhadhlā*, with the accent on the second syllable, while Kashmīris call it *Bōlarkāl*. Bhalēs is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from Bhalēs by a valley only six or seven miles across, lies north of and contiguous to Pāngī in Camba State. From Pāngī it is two or three marches down the Cināb to Pāḍar; Kishtawār is four stages lower down the river. Another three marches will bring us into the heart of the Bhalēsī country immediately to the west of which Bhadravāhī is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmīrī. Nevertheless, while they exhibit points of connection with Kashmīrī, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābī-Hindī type. They resemble Kashmīrī in having, in common with Curāhī, the vocalic change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Curāhī, and the Introduction to the Camba Dialects. Pāḍarī has epenthesis to a larger extent than any of the rest. They have *g* for *j* in the verb *go*; thus Bhadravāhī *gāhṇū*, Bhalēsī *gāhṇu*, Pāḍarī *ghēṇ*; cf. Kashmīrī *gatsun*. Bhadravāhī *zannū*, say, *zānnū* know, Bhalēsī *dzānū*, *dzānnu*, remind us of Kashmīrī *dōpun* and *zānun*. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as *han^a*, *hīn^a*, is or are; *thē^a*, was (cf. the grammar passim); in its introduction of *y* before *e* or *i*, as *lyēkhan*, write, Kashmīrī *lyēkhun*; *dyēn^a*, I shall give, *dyittā* gave, Kashmīrī *dyīma*, *dyut*; in some of its pronouns, as, *mēēṇ* or *mēn*, my; *tēēṇ*, *tēṇ*, thy; *hēṇ*, our, *tōhṇ*, your; cf. Kashmīrī *myōn*, *cōn*, *sōn*, *tuhund*; in its 3rd person neuter pronoun *tuth*, Kashmīrī *tath*; and in its word for 'why,' *kyē*, Kashmīrī *kyāzi*. The introduction of *y* is not always regular. Thus they say both *īj* and *yīj*, mother; *piṭṭh* and *pyiṭṭh*, back; *ikk* and *yikk* one.

¶ In the presence of *r* instead of *r* in the adverbs of place, one is reminded of the Sāsi dialect which has *karē*, where? *jarē*, where. For these

words we have Bhadravāhī *kōrē*, *zarē*; Bhaḷesī *kōrē*, *dzērē*; Pādārī *kōr*, *zār*. For *here* and *there*, however, Sāṣī drops the *r* and has *tt̥h*, whereas these dialects keep to *r*. We are again reminded of Sāṣī in the Bhadravāhī pronouns *ih*, he, she, it, that, and *ih*, this, which in their Agent Sing. have cerebral *ṇ*, *unī* and *inī*, keeping the *ṇ* through all the Oblique Plural. The Sāṣī corresponding pronouns do precisely the same, having Agent Sing. *un* and *in* and *ṇ* in the Oblique Plural (Agent Plur. *unō*, *inō*).

An interesting feature of these dialects is the frequent preference of *ḍl* (or *dl*) and *ḍhl* to *br* or *bhr*, and of *ṭl* (or *tl*) and *ṭhl* to *tr*. Thus we have Bhadravāhī *ḍhlabbū*, red bear, *ḍhlā*, brother, *ḍhl̥ḡ*, leopard, for what in other dialects would be *bhrabū*, *bhrā*, and *bar̥ḡ*. We notice also *ḍlaōrō*, in the state of having been married, for *biāhā huā*. The very name for Bhadravāhī, *Bhaḍhlā*, illustrates this. In Bhaḷesī we have *ḍhl̥bbhū*, red bear, *ḍl̥ḡ*, leopard; also *ḍhl̥ḍḍ*, sheep, for *bhēḍ*. In Pādārī there is *ḍlainḍhē*, bind, for *bāndhō*.

Again we find in Bhadravāhī *ṭhl̥*, woman, *tlāē*, three, *ṭhl̥ēdī*, day after to-morrow (lit. third day), *ṭhl̥ih*, thirty, *ṭlēbbī*, twenty-three; cf. *strī*, *trai*, *trijjā din*, *trih*, *trē*. In Bhaḷesī we have *ṭlēdhī*, for the day after to-morrow, and in Pādārī *tlāē* for three, and *tlēan* for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of *l* and *r* and of *ḷ* and *r* is very common.

Bhadravāhī makes its Genitive Sing. in *rū*, Genitive Plural in *karu*, Dative in *jō*, Locative in *mū*, Ablative in *kara*. The Agent Sing. Masc. is in *-ē* and the Agent Plur. both Masc. and Fem. in *ēṭ*. It has *l* throughout in the suffix for the Future, the 1st Plur. having *ml*, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ('in the state of') is in *-ōrō*.

Bhaḷesī very much resembles Bhadravāhī. It has its Genitive Sing. in *-ēū*, Genitive Plur. in *kēū*; its Dative Sing. in *-ē*, and Dative Plur. in *-an*; its Ablative Sing. in *-ā* and Ablative Plur. in *-ān*, while its Agent case has almost always *-ē* in both the Sing. and the Plur. The Future has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having *ml*. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in *-ūō*, and the Conjunctive Participle (*having* fallen, etc.) in *-ōṭ*.

Pādārī has *-ar* for the Genitive Sing. ending and *kar* for the Genitive Plur., *as* for the Dative Sing. and apparently no ending for the Dative Plur., *ḷ* for the Ablative Sing., and *kul* for the Ablative Plur. Its Future takes *l* throughout with *ml* in the 2nd and 3rd Plur. The

Future has two forms for the 1st Sing. ending respectively in *-ul* when the root of the verb ends in a consonant, and in nasal *n* when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in *-ōr* or *-aur*, and the Conjunctive Participle in *-i kar*.

The Pāḍarī word for devil, *harmān*, is remarkable. Whether there is any connection with *Ahriman*, the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in *l*, the introduction to the *Gamba Dialects* should be consulted, pp. ii, iii.



BHADRAWĀHĪ.

NOUNS.

Masculine.

Nouns in -ō.

Sing.

Plur.

N.	ghōr-ō, horse	-ē
G.	-ē rū	-ā karu
D.A.	-ē jō	-an jō
L.	-ē mǎ	-an mǎ
Ab.	-ē kara	-an kara
Ag.	-ē	-ēī
V.	-ā	-āu

Nouns in a Consonant.

N.	ghar, house	ghar
G.	ghar rū	ghar karu
D.A.Ab.L.	ghar-ē jō, kara, &c.	ghar-an jō, &c.
Ag.	-ē	-ēī

Nouns in -ī.

N.	hāthī, elephant	hāthī
G.	haithē rū	hāthī karu
D.A.Ab.L.	haithē jo, kara, &c.	hāthī jo, &c.
Ag.	haithē	haithē
V.	haithā	haithāu

Nouns in -ū.

N.	hind -ū, Hindu	-ū
G.	-ē rū	-ē karu
Ag.	-ē	-ēī

naū, name, is thus declined :—

N.	naū	naū
G.	naūē rū	naū karu

Feminine.

Nouns in -ī.

N.	kūī, daughter	kūī -ā
G.	kūī -ě rū	„ karu
D.A.	-ě jō	„ jō
L.	-ě mǎ	„ mǎ
Ab.	-ě kara	„ kara
Ag.	-ā	-ēī
V.	-ē	-āu

Nouns in a Consonant.

N.	baiḥ, sister	baiḥ -ī
G.	baiḥ -ě rū	-ī karu
D.A.	-ī jō	-ī jō
L.	-ī mǎ	-ī mǎ
Ab.	-ī kara	-ī kara
Ag.	-ā	-ēī
V.	-ē	-āu

batshī, cow, calf, is thus declined :—

N.	batshī	beutsh -ī
G.	beutsh -ě rū	-ī karu,
Ag.	-ā	-ēī

Note.—The postpositions for *of*, viz., *rū*, when following a singular noun, and *karu*, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus *rū*, *karu*, are followed by sing. masc.

rū, *karu*, *ra*, *kara*, „ „ „ plur. masc.

rī, *kērī* „ „ „ sing. or plur. fem.

They are not inflected for the oblique case, thus :—

kūīě	rū	ghōřē	rū	ghar,	the	house	of	the	girl's	horse.
kūīě	rū	ghōřā	karu	ghar,	„	„	„	„	„	horses.
kūīě	rū	ghōeurě	rū	ghar,	„	„	„	„	„	mare.
kūīě	rū	ghōeuři	karu	ghar,	„	„	„	„	„	mares.

PRONOUNS.

	1st	2nd	3rd	ih, this
<i>Sing.</i>				
N.	aũ	tū	ōh	ih
G.	mērō, mērū,	tērū	usērū	isērō
D.A.	mī	tūī	us, us jaū	is, ish jaū
L.	„ mē	tūī mē	us mē	is mē
Ab.	„ kara	tūī kara	„ kara	„ kara
Ag.	mī	taī	uṇī	iṇī

<i>Plur.</i>				
N.	as	tus	ūṇhā, ōṇhā	iṇhā
G.	ishū	tiṣhū	uṇ karu	iṇ karu
D.A.	asan or asan jaū	tusan or tusan jō	uṇaṇ or uṇaṇ jaū	iṇaṇ or iṇaṇ jō
L.	asan mē	tusan mē	uṇaṇ mā	iṇaṇ mē
Ab.	„ kara	„ kara	„ kara	„ kara
Ag.	asēī	tusēī	uṇēī	iṇēī

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined :—

<i>Sing.</i> N.	tai,	G.	tisērū,	D.A.	tus, tash jaū,	L.	tas mē,
Ab.	tas kara,	Ag.	taīṇī.				
<i>Plur.</i> N.	taṇā,	G.	taṇ karu,	D.A.	taṇaṇ jaū,	L.	taṇaṇ mē,
Ab.	taṇaṇ kara,	Ag.	taṇēī.				

<i>Sing.</i>		<i>Plur.</i>	
N.	kaṇ, who ?	zai, who,	kaṇ zaṇā
G.	kisērō	zisērū	kaṇ karu zaiṇ karu
Ag.	kaiṇī	zaiṇī	kēṇēī zēṇēī
kōī, anyone, someone,		G.	kēīcērū Ag. kēīcē
kun, what ?	G.	kōlhērō.	

Other pronouns are *kicch*, anything, something, *zai kōī*, whosoever, *zai kicch*, whatsoever.

ADJECTIVES.

Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions :—All adjectives ending in any letter other than *-ā*, *-au*, *-ō* are indeclinable. Those ending in *-ā*, *-au*, *-ō*, have obl. sing. m. *-ē*. Plural *-ē*, indeclinable. Feminine *-ī* indeclinable.

Comparison is expressed by means of *kara*, from, than, used with the Positive: *kharau* (*kharō*), good; *is kara kharau*, better than this; *sēbhan kara kharau*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
ērḥū, like this	tērḥū, like that	kērḥū, like what?	zērḥū, like which
aitrū, so much or	taitrū, so much	kaitrū, how much	jaitrū, as much
many	or many	or many?	or many.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives :—

Time.

hunē, now.
 tēs, then.
 kēs, when?
 zēs, when.
 kāla, to-morrow.
 ṭḥlēdi, day after to-morrow.
 tsōūthō, day after that.
 hīj, yesterday.
 prēz, day before yesterday.
 tsōrdihārēbhūē, day before that,
 (lit. four days ago).
 kadī, sometimes, ever.
 kadī na, never.
 kadī na kadī, sometimes.

Place.

itthī, ērī, irā, here.
 ūrī, urā, tarī, tarā, there.
 kōrī, kōrā, where?
 zarī, zarā, where.
 irī tātī, up to here.
 itṭhā, from here.
 bāh, up.
 bunh, down.
 nērō, near.
 dūr, far.
 agrī, in front.
 pattrī, behind.
 antar, inside.
 bēhr, outside.

The adverbs are *kujō*, why? *ā*, yes; *nēh*, no; *lūghī*, quickly; *is gallā kērē*, for this reason; *in sārē*, *ain sārē*, thus; *kharē sārē*, well.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond.	tērē lēi, about thee.
wār, on this side.	īḥi sākī, like us.
hētṭh, below.	unap kā, towards them.
mā, within.	us patī, after him or that.
mī kēi or kā, beside me.	tisērē wārē pārē, round about it.
mī sākī, mī sīh, with me.	tusan barābar, equal to you.
tēs wāstē, for him.	mērē bagair, without me.

VERBS.

Auxiliary.

Pres. I am, &c.	āi	ās	āhē	āhm	āhth	āhp
Past I was	Sing. thiō,	f. thī	Pl. thiē	f. thī		

INTRANSITIVE VERBS.

bitshaṛnu, fall.

Pres. Cond.	bitshaṛ-au or	-ī	-as	-ē	-am	-ath	-ap
Fem.		-ī	-ī	-ī	-am	-ath	-ap
Fut.	bitshaṛ	-alō	-alō	-alō	-malē	-alē	-alē
Fem.		-alāi, &c.					
Imperat.	bitshaṛ		bitshaṛā				
Pres. Ind.	bitshaṛ	-tā	-tā	-tē	-tam	-tath	-tap
Fem.		-cā	-cā	-cē	-cam	-cath	-cap
Impf. Ind.	bitshaṛ	-tō thiō (fem. -tī thī)		Pl. -tē thiē (fem. -tī thī).			
Past Ind.	bitsh	-arō f. -ērī		Pl. -arē f. -ērī			
Pluf.		bitshaṛō thiō, &c.					
Part.		bitshartō, falling ; bitshartā, having fallen ; bitsharōrō, in the state of having fallen ; bitsharēbālō, faller, about to fall.					

Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Cond.	bhau -ī	-s	-ē	-m	-th	-ṇ
Fut.	bhō -lō	-lō	-lō	bhau-mlē	-lē	-lē
Past Ind.	bhūō					
Part.	bhūōrō, in the state of having become.					

ējṇu, come.

Pres. Cond.	ējji, &c.					
Fut.	ēj -ēlō	-ēlō	-ēlō	-mēlē	-ēlē	-ēlē
Imperat.	ēi	ējā				
Pres. Ind.	ēttā					
Impf. Ind.	ēttō thiō					
Past	āū					
Part.	ēttā, having come ; ōrō, in the state of having come.					

gāhṇū, go.

Pres. Cond.	gēī	gās	gāhē	gāhm	gātath	gāṇ
Fut.	gēlō	gēlō	gālō	gāmalē	gālē	gālē
Impf. Ind.	gāhtō thiō.					
Past	jaū	jē				
Part.	gēhtā, having gone ; jōrō, in the state of having gone.					

rēhṇu, remain.

Pres. Cond.	rāhī	rāhs	rāhē	rāhm	rāhth	rāhṇ
Fut.	rēh -lō	-lō	-lō	rāhmlē	rēh -lē	-lē
Imperat.	rāh	rāhā				

TRANSITIVE VERBS.

kuṭṇu, beat.

Pres. Cond.	kuṭ -ṭau	-ṭas	-ṭē	-ṭam	-ṭath	-ṭaṇ
Fem.	-ṭī	-ṭī	-ṭī	-ṭam	-ṭath	-ṭaṇ
Fut.	kuṭ -alō	-alō	-alō	-malē	-alē	-alē
Fem.	-ailai, &c.					
Imperat.	kuṭ	kuṭṭā				
Pres. Ind.	kuṭ -ṭā	-ṭā	-ṭē	-ṭam	-ṭath	-ṭaṇ
Fem.	-cā	-cā	-cē	-cam	-cath	-caṇ
Impf. Ind.	kuṭṭō thiō. Pl. kuṭṭē thiē. Fem. kuṭṭi thī					
Past. Ind.	kuṭṭū or kuṭṭō with agent case of subject, kuṭṭū or kuṭṭō agreeing with the object.					

Pres. Perf.	kuṭṭū (&c.) āhē with agent case of subject, kuṭṭū āhē agreeing with object.
Plupf.	kuṭṭū thīō with agent case of subject, kuṭṭū thīō agreeing with object.
Part.	as for <i>bitsharnu</i> , <i>kuṭṭōrō</i> , in the state of having been beaten.

The following are slightly irregular :—

		khāṇū, eat.
Past Ind.	khañ	
		pīṇū, drink.
Past Ind.	pīñ	
		dēṇū, give.
Fut.	dēlō	
Past Ind.	dēñ	
		zaṇū, say.
Fut.	zōlō or zaulau	
Past Ind.	zañ	
		kaīrnū, do.
Fut.	kērlō	
Past Ind.	kīñ	
		zānnū, know.
Fut.	zānlō	
Past Ind.	zāñ	
		ānnū, being.
Fut.	aiṇalō	
Past Ind.	āñ	
		naiṇū, take away.
Fut.	nēlō	
Past Ind.	nēñ	

Habit is rendered as follows :—

ai gāhtā bhautā, I am in the habit of going.
tai gāhtō bhautē, he is in the habit of going.
tai gāhtī bhautē, she is in the habit of going.

Present action is thus expressed :—

tai gāhṇē larō ai or *gāhṇē lagorō ai*, he is in the act of going.
 This, translated into literal Urdū, would be *wuh jānē lagū huā hai*. In this example the words *gāhṇē larō* or *lagorō* are indeclinable for all persons and numbers.

The epenthetical vowel change in *hāthī*, *haithē rū*; *batshī*, *beutshē rū*; *kaun*, *kaipi* (see declension of nouns and pronouns), and in *bitsharalō*, *bitsharailai*; *kuṭalō*, *kuṭailai*; *ānnū*, *aiṇalō* (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

For the Infinitive of Verbs *-ū* and *-u* are used interchangeably. Similarly in the last syllable of nouns and adjectives, *au*, *ā*, *ō* are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative :—Sing. *banhd* or *banhdā*; plur. *banhdāth* or *banhdithē*.

List of Common Nouns, Adjectives and Adverbs.

bābō, father.	kuk-kur, cock.
hāj, mother.	-kaṛī, hen.
ḍhālā, brother.	bal-ā, cat (male).
baiṇ, baiṇ, sister.	-āl, ,, (female).
kō, māṭṭhū, son.	ūṇṭ, camel.
kōi, kūi, daughter.	tsarōlli, bird.
munaṣh, husband.	shēn, kite.
ṭhī, wife.	gidar, fox.
maṛd, man.	hāthī, elephant.
ṭhī, woman.	hatth, hand.
māṭṭhū, boy.	pāō, foot.
kōi, kūi, girl.	nakk, nose.
gōran singhā, cowherd.	ētshī, eye.
puhāl, shepherd.	tuttar, face.
tsaur, thief.	āsh, mouth.
ghōṛ -ō, horse.	dant, tooth.
-ī, mare.	kann, ear.
dānt, ox.	shirāl, hair.
batshī, cow.	dōg, head.
bhaṭ, buffalo.	zibbh, tongue.
tshērō, he-goat.	paiṭ, stomach.
tshailli, she-goat	piṭṭh, back.
bhaidd, sheep.	jind, body.
kut-ar, dog.	katāb, book.
-rī, bitch.	kalam, pen.
itsh, black bear.	khaṭ, bed.
ḍhlabbu, red bear.	ghar, house.
ḍhāhg, leopard.	nīrū, river.
khauthau, ass.	gaḍ, stream.
sūr, pig.	dhār, hill.

paddhrū, plain.
 tshēthl, field.
 rōtṭi, bread.
 pāṇi, water.
 gahṭ, wheat.
 kukkrī, maize.
 būṭā, tree.
 ḍlaū, field.
 shāhr, town.
 baṇ, jungle.
 masli, fish.
 batt, way.
 mēṣō, fruit.
 mās, meat.
 duddh, milk.
 ṭhūl, egg.
 ghī, ghi.
 tail, oil.
 tshāh, buttermilk.
 zlēz, day.
 ḍlaz, night.
 dihārō, sun.
 cānaṇi, moon.
 tārō, star.
 bāō, wind.
 dēū, rain.
 dhupp, sunshine.
 āndharū, storm.
 bhārō, load.
 bīdz, seed.
 lahṭ, iron.
 chail, beautiful, good, clean.
 burō, ugly, bad.
 baḍḍō, big.
 nikrō, little.
 shust, lazy.
 takrō, wise.
 jāhli, ignorant.
 tikkhā, tēz, swift.
 ṭhaṇḍū, cold.
 tattū, hot.
 miṭṭhū, sweet.

tōār, ready.
 kam, little.
 mastē, much.
 bhōṇu, be, become.
 ējṇu, come.
 gāhṇū, go.
 naiṇū, take.
 dōṇū, give.
 bitsharṇu, fall.
 uṭṭṇu, rise.
 kharō bhōṇū, stand.
 hairṇu, see, look.
 khāṇū, eat.
 piṇū, drink.
 zaṇṇū, say.
 zhulṇu, sleep.
 kaiṇnu, do.
 rēhṇū, remain.
 kuṭṭū, beat.
 pushāṇū, recognise.
 zānnū, know.
 puzṇū, arrive.
 nashṇū, run.
 nashī gāhṇū, run away.
 baṇāṇū, make.
 rakkhṇū, place.
 kujāṇū, call.
 malṇū, meet.
 shikhṇū, learn.
 paṛhṇū, read.
 likkhṇu, write.
 shuṇṇu, hear.
 nisṇū, turn.
 azṇu, return.
 tsalṇu, flow.
 laṇū, fight.
 zītṇū, win.
 hārṇū, be defeated.
 tsalu gāhṇu, go away.
 baiṇṇū, sow.
 hal lāṇā, plough.
 khuāṇū, cause to eat.

piānū, cause to drink.
 shuṇānū, cause to hear.
 tsarnu, graze.

tsāranu, cause to graze.
 zhulṇu, lie down.

NUMERALS.

Cardinal.

1—ak.	15—parnē.
2—dūī.	16—shōrē.
3—tlāī.	17—satārē.
4—tsēūūr, tsōūr.	18—athārē.
5—pantš.	19—unuī.
6—shāl.	20—bih.
7—satt.	23—tlēbbī.
8—atṭh.	27—sēttēī.
9—naū.	29—unnattēī.
10—dash.	30—ṭhliḥ.
11—yāhrē.	100—shauū.
12—bāhrē.	1,000—hazār.
13—fēhrē.	100,000—lakkh.
14—tsēūūdē.	

Ordinal.

1st, paihlū.	5th, pantsaū.
2nd, dūiaū.	6th, shōiaū.
3rd, tlēiaū.	7th, sataū.
4th, tsēūraū.	10th, dashaū.

addhū, half.
 ḍaḍḍh, $1\frac{1}{2}$.
 paṇṇē dūi, $1\frac{3}{4}$.

suā dūi, $2\frac{1}{4}$.
 ḍhāi, $2\frac{1}{2}$.
 sādḥē tsōūr, $4\frac{1}{2}$.

SENTENCES.

1. Tērō naū kuṇ ai? What is thy name?
2. Ēs ghōrē rī kēṭli umr ai? How much is this horse's age?
3. Itṭhā Kaśhmīr kēṭli dūr ai? From here how far is Kaśhmīr?
4. Tishō bāua rē kēṭlī matṭhā aṇ? How many are his father's
 ons?
5. Aū az dūrā haiṇṭṭā āu. To-day I from far walking came.

6. Mārē cācē rō kō tisērī bēhñi sāthī ḍlāōrō ai. My uncle's son with his sister is married.

7. Gharē chittē ghōrē ri kāṭhi aē. In the house the white horse's saddle is.

8. Tisērē ṭhliggē pur kāṭhi lāth. On his back bind the saddle.

9. Mī tisērū matṭhū mast kuttū. I beat his son much.

10. Tai dhārī pur bēṭshi tshēlli tsārtē. On that hill he is grazing cows and sheep.

11. Tai būṭē hwiṭh ghōrē pur, biṣharō ai. Under that tree he is sitting on a horse.

12. Tisērū ḍhlā apñi bēhñi kara baḍḍō ai. His brother is bigger than his sister.

13. Tisērū mul ḍhāi rupayyē aṇ. Its price is two and a half rupees.

14. Mairo bābō us nikre ghare māṅ biṣhtē. My father in that little house lives.

15. Tēs ēh rupayyō dē. Give him this rupee.

16. Tai rupayyē tēs kara āṇ. These rupees bring from him.

17. Tēs mast kuttī shēli sī banhd or banhdā. Having beaten him much bind thou him with a rope.

18. Khūhō pāñi kaḍḍh. From the well take out water.

19. Mī agri tsalāth or tsalthē. Before me walk (you.)

20. Kisērō kō tusan pitōrā ōrō ai ? Whose son is coming after you ?

21. Taṭ kas kara mullē āṇō ? From whom hast thou bought it ?

22. ḍlanṅ rē ēkki hēṭribālē kara. From a shopkeeper of the village.

BHALĒSĪ (Bhaḷēsī).

NOUNS.

Masculine.

Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.A.	ghōṛ -ō, horse	ghōṛē
G.	-ēū	ghōṛ kēū
D.	-ē	ghōṛ -an
Ab.	-ā	-ān
Ag.	-ē	-ē

Nouns in a Consonant.

N.A.	ghar, house	ghar
G.	ghar-ēū	ghar kēū
Ab.	-ā	ghar -ān
Ag.	-ē	-an

Nouns in -ī.

N.A.	hāth -ī, elephant	-ī
G.	-ēū	-ī kēū
Ag.	-īē	-īē

Feminine.

Nouns in -ī.

N.A.	kūī, girl	kūīā
G.	kūī -ēū	kūī kēū
D.	-ē	kūī -an
Ab.	-ā	-ān
Ag.	-ē	-ē

Nouns in a Consonant.

N.A.	bhaiṇ, sister	bhaiṇ
G.	bhaiṇ -ēū	bhaiṇ -ī kēū
D.	-ē	-in
Ab.	-ā	-iān
Ag.	-ē	-īē

PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this
N.	añi	tū	sē. ōh	ēh
G.	mōū	tōū	usēū	isēū
D.A.	mēī	tūi	us	is
L.	„ mñ	„ mñ	„ mñ	„ mñ
Ab.	mōrā	tōrā	usā	isā
Ag.	mōī	tōī	unī	inī

Plur.

N.	as	tus	unā	inā
G.	asērū	tusērū	un kēū	in kēū
D.A.	āhan, asan	tuhan, tusan	unan	inan
L.	asan mñ	tusan mñ	„ mñ	„ mñ
Ab.	asān	tusān	unān	inān
Ag.	ahan, asan	tuhan, tusan	unhē	inhē

There is another form of the 3rd Pers. Pron. *tē*, which is thus declined:—

Sing.	N. <i>tē</i> .	G. <i>tasēū</i> .	D.A. <i>tas</i> .	L. <i>tas mñ</i> .	Ab. <i>tasā</i> .
	Ag. <i>tēni</i> .				
Plur.	N. <i>tēnā</i> .	G. <i>tēn kēū</i> .	D.A. <i>tinan</i> .	L. <i>tinan</i>	
	<i>mñ</i> .	Ab. <i>tinān</i> .	Ag. <i>tinhē</i> .		

*Sing.**Plur.*

N.	kaṇū, who?	dzē, who	kaṇū	dzēnā
G.	kisēū	dzisēū	kin kēū	dzin kēū
D.A.L.Ab.	kis, &c.	dzis, &c.	kin, &c.	dzin, &c.
Ag.	kēni	dzēni	kuuhē	dzinhē
<i>kōi</i> , anyone, someone.	G. <i>kēkēū</i> .	D. <i>kēkē</i> .		
<i>kī</i> , what?	G. <i>kurēū</i> .			

Other pronouns are *kicch*, anything, something; *dzē kōi*, whosoever; *dzē kicch*, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kulūi dialect, where we find *āssān* or *āssā na*, *tussān* or *tussā na*, *tinha* *na*, *inha* *na*.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā*, *ū*, *au*, *ō*, are indeclinable. Those ending in any of these letters change it to *-ē* for Obl. s. m., and N. pl. m., and *i* for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as *ghōrēi zin*, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as *chittā*, white (cf. Panjābi, *cittā*; Kuḷī *shēttā*, and *shittā* in Kuḷi Sirāj) *iñ chittā*, whiter than this.

Demonstrative.	Correlative.	Interrogative.	Relative.
<i>ēhū</i> , like this	<i>tēhū</i> , like that	<i>kēhū</i> , like what?	<i>dzēhū</i> , like which
<i>ēthur</i> , so much or many	<i>tēthur</i> , so much or many	<i>kathur</i> , how much or many?	<i>dzēthur</i> , as much or many

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives.

(Time.)

<i>huphē</i> , now.	<i>ṭlēdhī</i> , day after tomorrow.
<i>tēssā</i> , then.	<i>tsōūth</i> , day after that.
<i>kēssā</i> , when?	<i>hī</i> , yesterday.
<i>dzēssā</i> , when.	<i>parē</i> , day before yesterday.
<i>adz</i> , to-day.	<i>tsōūth</i> , day before that.
<i>kāla</i> , tomorrow.	

(Place.)

<i>ērē</i> , here.	<i>dzērē</i> , where.
<i>ōrē</i> , <i>tērē</i> , there.	<i>īrīā</i> , from here.
<i>kōrē</i> , where?	

VERBS.

Auxiliary.

Pres. I am, &c.	heṭṭ	has	hā	ham	hath	ahan
Past I was	Sing. m.	thiō	f. thē	Pl. m.	thiē	f. thī

Intransitive Verbs.

khirkṇu, fall.

Pres. Subj.	khirk -ā	-as	-ō	-am	-ath	-an
Fut.	khirk -an or -ēn	-al or -ēl	-ēl	-kamal	-ēl	-an
Fem.	-eun	-eul	-eul	-ameul	-eul	-eun
Imperat.	khirk khirkā					
Pres. Ind.	khirk -tau or -tam	-tu	-tus or tōs	-tath	-tē	
Fem.	-tē	-tē	-tē	-tam	-tath	-tī
Impf. Ind.	khirk -tan thiō (f. -tē thē)			Pl. -tē thiē (f. tī thī)		
Past. Ind.	khirk -ō	-ō or -au	-ō or -au	-au	-au	-ē
Fem.	-ōi					
Pres. Perf.	khirkō	heṭṭ or aheṭṭ, &c.				
Plupf.	khirkō	thiō, &c.				
Past	khirkōi,	having fallen				

Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Subj.	bhō -ā	-s	bhō	bhō -m	-th	-n
Pres. Ind.	bhōt -an or	-ō or -u				
Past Ind.	bhūō					

aiṇu, come.

Pres. Subj.	aiṇ	aiṇ	aiṇ	aiṇ	aiṇ	aiṇ
Fut.	aiṇ	aiṇ	aiṇ	aiṇ	aiṇ	aiṇ
Imperat.	aiṇ	aiṇ				
Pres. Ind.	aiṇtō, &c.					
Past Ind.	aiṇō f. aiṇōi					
Partic.	aiṇōi, comer,	about to come.				

gāhṇu, go.

Pres. Ind.	gāh -ā	-as	-ō	-am	-ath	-an
Fut.	gāh -an	-al	-al	-mal	-al	-an
Imperat.	gā gāhā					
Pres. Ind.	gāhātō					
Past Ind.	gāi Pl. gē	F. Sing. & Pl.	gēi			

Transitive Verbs.

kuṭṭu, beat.

Pres. Subj.	kuṭṭ -ā -as -ō -am -ath -an
Fut.	kuṭ -ṭan -ṭal -ṭal -mal -ṭal -ṭan
Imperat.	kuṭ kuṭṭā
Pres. Ind.	kuṭ -tau (or -tu or -tō) -tus or -tōs -tau or -tu or -tō -tam -tath -tē
<i>Fem.</i>	-tē -tē -tē -tam -tath -ti
Imperf. Ind.	kuṭ -tau thiō (<i>f.</i> -tē -thē) Pl. -tē thiā (<i>f.</i> tī thī)
Past Ind.	kuṭ -tō (<i>f.</i> -tē Pl. tē <i>f.</i> tī) with agent case of subject, kuṭṭō agreeing with object.
Pres. Perf.	kuṭṭō hā with agent case of subject, kuṭṭō hā agreeing with object.
Plupf.	kuṭṭō thiō with agent case of subject, kuṭṭō thiō agreeing with object.
Partic.	kuṭṭau, beating ; kuṭṭō or kuṭṭū, beaten.

Some verbs exhibit minor divergences.

khāṇō, eat.

Past. Ind.	khāṭō.
Fut.	khān.
Past	khāū.
Partic.	khāū or khāūū, eaten.

piṇō, drink.

Pres. Ind.	pītō.
Fut.	pīan.
Past Partic.	pēōū.

dēṇō, give.

Pres. Ind.	dētō.
Fut.	dēn.
Past	dittōū.

dzōṇu, say.

Pres. Ind.	dzōṭā.
Fut.	dzōn.
Past	dzōñ.

karnu, do.

Pres. Ind.	kartō.
Fut.	karn.
Past	kōṣ.

dzāṇṇu, know.

Pres. Ind.	dzāṇtu.
Fut.	dzāṇan.
Past	dzāṇū.

āṇṇō, bring.

Pres. Ind.	āṇtō.
Fut.	āṇan.
Past	ōṇō.

nēṇō, take, take away.

Pres. Ind.	nēṭō.
Fut.	nēn.
Past	nēō.

Verbs appear to have two past participles, thus from *khāṇō*, eat, we have *khāū* and *khāṇō*; from *gāṇu*, go, *gēū* and *gēṇō*. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being *eaten* and *in the state of having been eaten*, *gone*, and *in the state of having gone*.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., *tū kujērōṭī na khās*, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with *thiō*.—*tū es hiō aū kutṭā thiō*, if thou hadst come I would have beaten thee.

In the sentences below *aheū* and *āhē* or *āhē* will be noticed for *heū* and *hā* in the present auxiliary. Probably *a* may be prefixed all through the tense.

Bhaḷṣī does not differ greatly from Bhadravāhi. The following words as compared with the corresponding words in the Bhadravāhi list will show the approximation.

bāb, bājī, father.
 haī, mother.
 kāk, brother.
 bhāī, „
 binyī, sister.
 bhain, „

bōkut, son.
 kō, „
 kūr, daughter.
 kuī, „
 rōn, husband.
 meṇṇash, husband.

zanān, wife.
 muṭṭār, man.
 kuṣṭānsh, (nasal n), woman.
 kō, boy.
 kuī, girl.
 gōr, cowherd.
 pubāl, shepherd.
 tsōr, thief.
 ghōr -ō, horse.
 -ē, mare.
 dānt, ox.

gaū, cow.
 bhaī, buffalo.
 tshērō, he-goat.
 tshēllē, she-goat.
 qhlēdd, sheep.
 kutar, dog.
 kutrē, bitch.
 eutsh, black bear.
 qhlibbhū, red bear.
 dlāg, leopard.
 khōtrū, ass.

SENTENCES.

1. Tēu naū kē hā ? What is thy name ?
2. Ēs ghōrēi kēthri umbar hā ? How much is this horse's age ?
3. Īrīś Kashmir kēthri hā ? From here how much is Kashmir ?
4. Tē habē gharē maṭh kēthar ahan ? In thy father's house how many sons are there ?
5. Aū adz dūruā haṇṭhi āūō āheū. I to-day from far walking have come.
6. Mēu piṭlāō kō tisēi bhain sāthēś biāhō āhē. My uncle's son is married with his sister.
7. Gharē madz chittē ghōrēi zin āhē. In the house is the white horse's saddle.
8. Tisēi piṭṭhē puṭṭh zin kashā. Upon its back bind the saddle.
9. Mēi tisēu kō matō kuṭṭō. I beat his boy much.
10. Tē dhārē puṭṭh gauś tshēlli tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hēṭṭhē ghōrē puṭṭh tē bishōū āhē. Under that tree upon a horse he seated is.
12. Tisēu bhēi apṇi bhainā barō āhē. His brother is bigger than his sister.
13. Tisēu mul adhāi rupayyō hā. Its price is two and a half rupees.
14. Mēu bābō us nikrū gharē madz bhōtō. My father lives in that little house.
15. Us rupayyē dēth. Give him rupees.
16. Usā rupayyē epī tshadḍ. From him take (those) rupees.
17. Tē hacchō kuṭṭath tē shēli sāi bannhath. Beat him well and bind him with ropes.

18. Khūhā pāṇi keuḍh. From the well take out water.
19. Mērā āgrē tsalā. Walk in front of me.
20. Kisēū kō tērā pattā ēintō. Whose boy comes behind thee?
21. Tēf kisā mullē āpō? From whom hast thou brought it?
22. Dḷaūā haṭṭibālē kaṇṇā apō. From the village from a shop-keeper (I have) taken it.



PĀDARĪ.

NOUNS.

Masculine.

Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	ghōṛ-ē
G.	-ar	-ī kar
D.	-as	-ī
Ab.	-ēl	-ī kal
Ag.	-ē	-ī

Nouns in a Consonant.

N.	badhēl, ox	badhēl
G.	badhēl -ar	badhēl kar
D.	-as	badhēl
Ab.	-ēl	badhēl kal
Ag.	-ē	badhēlē

bab, father, has G. *bābbar*; D. *bābbas*; Ab. *bābbal*;
Ag. *bābbē*.

Nouns in -ī.

N.	hāithī	hāthī
G.	haithiar	haithī kar
Ag.	haithī	haithī

Feminine.

Nouns in -ī.

N.	kōi	kūi
G.	kūy -ar	kūi kar
D.	-as	kūi
Ab.	-al	kūi kal
Ag.	kūi	kūi

ghōṛī, mare, has G. *ghūrēr*; D. *ghūrēs*.

Nouns in Consonant.

bhēṇ, sister, has G. *bhēṇar*; Pl. *bhēṇ*; G. *bhēṇī kar*.

PRONOUNS.

Sing.

	1st	2nd	3rd	āh, this
N.	aũ	tū	ōh	ēh
G.	mēṣūṇ, mēṇ	tēṣūṇ, tēṇ	tasar	asar
D.	meuṯ, mai	tōū	tas	as
Ab.	māl	tāl	tasal	asal
Ag.	mai	taṯ	tēini	ēini

Plur.

N.	as	tus	ūhṇ	ēṣūhṇ
G.	hiṣūṇ	tōhṇ	taṯ kar	aṯ kar
D.	āsē	tusē	taṇbē	aṇbē
Ab.	as kal	tus kal	taṯ kal	aṯ kal
Ag.	āsē	tusē	taṇhē	aṇhē

kāṇh, who ? has G. *kasar* ; Ab. *kasal* ; Ag. *kēin*.

kī, what ? has G. *kurēr*.

Other pronouns are *dzē*, who ; *kīch*, something, anything ; *dzē kaṇē*, whoever ; *dzē kīch*, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects ; as *tath kuthā andar*, in that house. It is found also in Kashmiri.

ADJECTIVES.

Adjectives used as nouns are declined as nouns ; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as :—*chēta*, white ; *tasal chēta*, whiter than that.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>eurb</i> , like this	<i>toūrh</i> , like that	<i>kēōrh</i> , like what ?	<i>dzēōrh</i> , like which
<i>attar</i> , so much or many	<i>tattar</i> , so much or many	<i>kattar</i> , how much or many ?	<i>dzattar</i> , as much or many

ADVERBS.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

(Time.)

himmī, now.
tapal, then.
kapal, when ?
dzapal, when.
shūi, tomorrow.
tlēan, day after tomorrow.
tsōūthi, day after that.

hi, yesterday.
parē, day before yesterday.
tsōūthi, day before that.
ka'dē, sometimes, ever.
ka'dē na, never.
ka'dē ka'dē, sometimes.

(Place.)

iēur, here.
ēōul, „
ētt̄h, „
tār, tōr, there.
ōl, „
ōtt̄h, „
tat̄th, „
tal, „
kōr, where ?
kōl, „
kōtt̄h, „
dzār, where.

dzal, where.
dzat̄th, „
iēur tīkar, up to here.
īrī, from here.
bīh, up.
naiṇḍ, down.
nērē, near.
dūr, far.
agar, in front.
paīttar, behind.
āndar, inside.
bāhr, outside.

Others are *kyēs*, why; *ā*, yes; *na*, no; *chēr*, well; *hasāl*, quickly, *is galar dōstī*, for this reason.

Conjunction.

dzai, if.

PREPOSITIONS.

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
āndar, in.
paḍ, beneath.
peur, upon.

maī peur, near me.
maī samēt, with me.
tasar dōstī, for him.
tānē peur, towards them.

VERBS.

Auxiliary.

Pres.	I am, &c., mas. han ^a , fem. hin ⁱ , all through.
Past	I was. Sing. m. thē ^a , f. thī, Pl. thēē, f. thī.

*Intransitive.***dzhāraṇ**, fall.

Fut.	dzhār -al -al -al dzhurūl dzhār -nal -nal
Fem.	dzhair -ēl -ēl -ēl dzhur -ēl dzhair -nē ⁱ -nē ⁱ
Imper.	dzhār
Past Cond. or	
Pres. Ind.	dzhār -na, Pl. dzhairnē.
Fem.	dzhairnī, all through.
Impf. Ind.	dzhārna thē ^a , Pl. dzhairnē thēē
Fem.	dzhairnī thī.
Past Ind.	dzhāra, Pl. dzhairē.
Fem.	dzhairī
Part.	dzhārna, falling ; dzhair ⁱ -kar, having fallen.

The following show slight variations :—

bhōṇ, be, become.

Fut.	bhōl bhōl bhōl bhōl bhōnal bhōnal
Fem.	bhō ⁱ bhunē ⁱ
Past Cond. or	
Pres. Ind.	bhōnna, f. bhu ⁱ nn ⁱ
Past Ind.	bhō, Pl. bhōē, f. bhūi.

adzaṇ, come.

Fut.	ōzul ōzul ōzul ōzul aznal aznal
Fem.	azil ēznīl
Imperat.	aib adzai
Pres. Ind.	azna, Pl. aznē, f. aiznī
Past	ā, f. āē, Pl. āē, f. ēi.

ghēṇ, go.

Fut.	ghaū ghēl ghēl, &c.
Imperat.	gah ghē
Pres. Ind.	ghēna
Past	gā, f. gāi, Pl. gāē, f. gōi.

bēshaṇ, remain, sit.

Fut.	bīshul	bēshal	bēshal	bīshul	bēshnal	bēshnal
Fem.	bēshēl					
Imperat.	bēsh	bēshai				
Pres. Ind.	bēshna					
Past	bēthā					
Part.	bīthōr, in the state of having sat.					

TRANSITIVE VERBS.

kōṭaṇ.

Fut.	kūtal	kōtal	kōtal	kūtal	kōtnal	kōtnal
Fem.	kūtal	kōētēl	kōētēl	kūtal	kuṭnē ^l	kuṭnē ^l
Imperat.	kōṭ	kōtai				
Pres. Ind. or						
Past Cond.	kōtnā,	Pl. kōtnē,	fem. kōētnī			
Imperf.	kōtn	-ath	-ath	-ath	-ēth	-ēth
Fem.	kōētnēth ^ī ,	all through.				
Past	kōṭṭa	(Pl. kōṭṭē, f. kōṭṭī), with agent case of subject; kōṭṭa agreeing with the object.				
Part.	kōṭnā,	beating; kōṭṭa, beaten; kōṭōr, in the state of having been beaten, kōṭīkar, having beaten.				

khāṇ, eat.

Pres. Ind.	khānna
Past	khā, f. khaii.

pīṇ, drink.

Pres. Ind.	pīnā
Past	pīā, f. pī
Part.	pīōr, in the state of having been drunk.

dīṇ or **dēṇ**, give.

Pres. Ind.	dyēn ^a
Fut.	daū dēāl, &c.
Past	dyittā

lēṇ, take.

Pres. Ind.	lēnā
Fut.	lēṭ lēāl, &c.
Past	lēa
Part.	lēaur, in the state of having been taken.

bōlaṇ, speak.

Pres. Ind.	bōnna
Part.	bōlōr, in the state of having spoken.

karaṇ, do.

Pres. Ind.	karna.
Fut.	kōrul
Past	kēā
Part.	kēaur, in the state of having been done.

ghīn (*ghīn*) *adzaṇ*, bring, and *ghīn ghēṇ*, take away, are conjugated like *adzaṇ*, come, and *ghēṇ*, go, respectively. With this *ghīn*, having the sense of *take*, should be compared Lahudā *ghīnpā*, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal *n*, apparently confined to verbs whose roots end in a vowel, as *ghaũ*, from *ghēṇ*, go; *daũ*, from *dīn* or *dēṇ*, give; *lēũ*, from *lēṇ*, take; the other being the ordinary form in *-l* or *-ul*, as *kōrul*, from *karna*, do; *bīshul*, from *bēshaṇ*, sit.

Epenthetical vowel changes are not uncommon. Thus from *baṇāṇ*, make, we have *baṇaiṇ dēṇ* or *baṇaiṇi dēṇ* (Urdu, *banā dēnā*); from *rakḥhaṇ*, place, *raikh tshaṇ* or *raikhī tshaṇ* (Urdu, *rakh chōṛ*); from *parhaṇ*, read, *parhaiṇ dē* or *parhaiṇi dē* (Urdu, *parh dē*). So *khalāṇ*, cause to eat, changes to *khalaiṇ* when in agreement with a fem. noun; *dzhārna*, falling, has pl. *dzhairnē* and fem. *dzhairnī*, and *dzhairī kar* having fallen; fut. *dzhārnal* has fem. *dzhairnēlī*; *bhōnna*, being, has fem. *bhuṇnī*; fut. *bhōnal* (I shall be) has f. *bhunēlī*; see verbs passim.

The *ē* in *thēṇ* and *kōṇēṇi* above and in *hīnē* and *hanē* below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

NUMERALS.

1—yak.	11—yārah.
2—dūi.	12—bārah.
3—tlāē.	13—tēirah.
4—tsōur.	14—caudāh.
5—pānz.	15—pandrah.
6—tshai.	16—shōrāh.
7—satt.	17—satārah.
8—atth.	18—athārah.
9—nau.	19—unnih.
10—dash.	20—bih.

The first syllable of *dūi* and *tlāē* and *shōrāh* is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (*sau*). The following numbers used by some are doubtless due to communication with towns.

27—satai.
 29—unaitri.
 30—trih.
 37—satattri.
 39—uptāli.
 40—cālih.
 47—satāli.
 49—ununjā.
 50—punjāh.
 57—satunja.
 59—unāth.
 60—shatth.

67—satāth.
 69—unhattar.
 70—sahattar.
 77—sathattar (pro-
 nounced sat-hattar).
 79—unāsī.
 80—assī.
 87—satāsī.
 89—unānmē.
 90—nabbē.
 97—satānmē.
 100—sau.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bab, father.
 ij, mother.
 bhāē, brother.
 bhēṇ, sister.
 kuā, son.
 kōi, daughter.
 dhaiṇi, husband.
 dznil, wife.
 mauhṇu, man.
 kkihōn, woman.
 ghiṇṇū, „
 gēōbbhar, boy.
 kōi, girl.
 pahāl, shepherd.
 tsōr, thief.
 ghōr-ā, horse.
 -i, mare.
 badhēl, ox.
 gā, cow.
 muṭh, buffalo.
 bakr-ā, he-goat.
 -i, she-goat.
 daingī, sheep.
 kōt-ar, dog.
 -ēr, bitch.
 yatsh, bear.
 dlāhg, leopard.
 gadhā, ass.

sūr, pig.
 kōkkaṛ, cock.
 kōkaṛ, hen.
 balā, male cat.
 balai, female cat.
 ūth, camel.
 pōkkhar, bird.
 gléz, kite.
 suga^{li}, fox.
 hāthi, elephant.
 hat, hand.
 khur, foot.
 nakk, nose.
 tīr, eye.
 tōtar, face.
 dann, tooth.
 kann, ear.
 rōtth, hair.
 magir, head.
 dzēbh, tongue.
 pēt, stomach.
 pyitth, back.
 jān, body.
 katāb, book.
 kalam, pen.
 mauzā, bed.
 ghar, house.
 gaḍōr, river.

pāaiṇ, stream (water).
 phāṭ, hill.
 mādān, plain.
 baigī, field.
 ruaiṭī, bread.
 pāaiṇ, water.
 gēōh, wheat.
 kukkurī, maize.
 bōṭṭ, tree.
 ṭhāō, village.
 shaihr, town.
 baṇ, jungle.
 macchī, fish.
 bat, way.
 phal, fruit.
 mās, meat.
 duddh, milk.
 ṭhūl, egg.
 ghiū (accent on second syllable), ghi.
 tēl, oil.
 tshāh, buttermilk.
 dīsū, day.
 rāt, night.
 dīus, sun.
 tsainnē, moon.
 tāra, star.
 bāt, wind.
 mēgh, rain.
 dhupp, sunshine.
 bhārā, load.
 bēdzā, seed.
 lōh, iron.
 chōṛ, good, clean, beautiful.
 burā, bad.
 bōrā, big.
 māṭhar, small.
 nīmtā, lazy.
 khara, wise.
 bētal, ignorant.
 hasāl, swift.
 pain, sharp.

adhām, high.
 alag, ugly.
 atārā (accent on second syllable), ugly.
 ṭhaṇḍā, cold.
 tāttā, hot.
 mēṭṭhā, sweet.
 tēār, ready.
 kam, less, little.
 matā, more, much.
 sōbh, all.
 bhōṇ, be.
 adzaṇ, come.
 ghēṇ, go.
 bēshāṇ, sit, remain.
 lōṇ, take.
 dīṇ, dēṇ, give.
 dzhāraṇ, fall.
 kharbhōṇ, stand (*lit.* become standing).
 hēraṇ, see, look.
 khāṇ, eat.
 pīṇ, drink.
 bōlaṇ, speak, say.
 uṇhaṇ, sleep.
 karaṇ, do.
 kōṭaṇ, beat, strike.
 paryanaṇ, recognise.
 puṭhaṇ, arrive.
 nashaṇ, run.
 nash ghēṇ, run away.
 baṇāṇ, make.
 rakkaṇ, place.
 hak dēṇ (dīṇ), call,
 (*lit.* give call.)
 mēaṇ, meet, be obtained.
 shitsaṇ, learn.
 parhaṇ, read.
 lyēkhaṇ, write.
 maraṇ, die.
 khuaṇ, hear.
 ghiraṇ, move away.

paṭi adzaṇ, come back.
 haṇḍaṇ, flow.
 shaṭsaṇ, fight.
 dzittaṇ, win.
 hāraṇ, be defeated.
 haṇḍi ghēṇ, go away.
 tshaṇaṇ, sow.

dzōṭṣē dēṇ, plough.
 khalaṇ, cause to eat.
 piāṇ, cause to drink.
 khuṇāṇ, cause to hear.
 tsaraṇ, graze.
 tsāraṇ, cause to graze.
 uṇhaṇ, lie down.

SENTENCES.

1. Tau nā ki haṇḍ? What is thy name?
2. Ēh ghōṛar kat barḷi haṇḍ? How many years has his horse?
3. Īṛi Kashmīr katēṛi dūr haini? From here how far is Kashmīr?
4. Tiēṇ bābbar kat gōbhar hinē? How many sons has your father?
5. Ādz aū barā dūral aur haṇḍ. To-day I from very far have come.
6. Miēṇ māṭhar bābbar gēōbhur tasēr bhēṇi samēt bēāh kēō na (or kēōr haṇḍ). My uncle's (small father's) son has married his sister.
7. Gih chēta ghōṛar kāṭhi hinē. In the house the white horse's saddle is.
8. Tasēr piṭṭh par tshaṇē. Put it on his back.
9. Maī tasar kōā matā kōṭā. I beat his son much.
10. Sē phāṭ peur gēi tē beu¹kēr tsārna. He on the hill is grazing cows and goats.
11. Sē tas bōṭṭē paḍ ghōṛē peur biṭhōr haṇḍ. He under that tree is seated on a horse.
12. Tasar bhāē apaṇ bhēṇal bōra haṇḍ. His brother is bigger than his sister.
13. Tasar mul tlāē rupaē haṇḍ. Its price is three rupees.
14. Miēṇ bāb tath māṭhar kuṭhi āndar haṇḍ. My father is in that small house.
15. Tas rupaē dēi tshaṇē. Give him rupees.
16. Tasal rupayyē ial adzai. From him bring rupees.
17. Tas maihn kōṭikar radzūṛi kī dīaṇḍhē. Having beaten him well bind him with ropes.
18. Khūhal pāaiṇ kaḍḍh. From the well draw water.
19. Māl agar agar haṇḍ (haṇḍh). Before me walk.
20. Tiēṇ peuittar kasar kōā haṇḍ? Whose boy is behind you?
21. Sē kasal mullē āna? From whom did you buy that?
22. Thāwar haṭi ēttah āna. From the shopkeeper of the village I brought it.

SANSI GLOSSARIES.

INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 person were returned as belonging to the criminal tribe of the Sāsis. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sāsis are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sāsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sāsis themselves are unaware of its source ; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has this now become part of themselves that Sāsis from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words ; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindi. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the Journal of the Asiatic Society of Bengal, Vol. LXX, Part I, No. 1, 1901, p. 7 ff. Young children speak the ordinary dialect ; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal

variety will come to be less and less used as the Sāsis habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsis who live in the Panjāb. They certainly have a Panjābī colouring which would be lacking in the speech of Sāsis who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsi words, and second, those which appear to have been deliberately altered from Panjābī or Urdū or Hindi words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsis can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābī villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries :—

g is sometimes inserted when *r* or *ṛ* is both followed and preceded by a vowel (*h* not being considered) :—as, *jēhrgā*, *kēhrgā*, *mērgā*, *tērgā*, *mhārgā*, *tuhārgā*, *nhārgā*, from *jēhra*, *kēhra*, *mēra*, *tēra*, *mhārā*, *tuhārā*, *sarā* (all in XVII). It is inserted also in *kōggī* (XVIII) from *kōi*.

Words beginning with *ā* frequently change *ā* to *kō* ; as, *kōdmī* (X), *kōṭṭā* (XIII), *kōnnā* (XIV), *kōdhā* and *kōth* (XVII), *kōj* (XVII), from *ādmī*, *āṭā*, *ānna*, *ādha*, *āth*, *āj*. Cf. also *khōth* (XII), from *hāth*.

Words beginning with *a* often alter it to *ku* ; as, *kukkhī* (XII), *kurji* (XIV), *kuggē* and *kundar* (XVIII), from *akkhī*, *arjī*, *aggē*, *andar*. Cf. also *kūṭī* (XIV) from *haṭṭī*.

Kahnā and *rahna* become *kauhgnā* and *rauhgnā* (XVI), *hōnā*, *dēnā*, *lēnā* become *hōpnā*, *dēpnā*, *lēpnā* (XVI).

Words beginning with a vowel or with *h* followed by a vowel, often

prefix *b* (or substitute it for *h*) as, *hindū* (X), *bēk*, *bēā* (XVII), *biw*, *bēthī* (XVIII), for *Hindū*, *ēk*, *ēā*, *iw*, *ēphī*.

Words beginning with *p* generally change *p* to *n*, as *nair*, *nēt* (XII), *nāgg* (XIV), *narhnā* and *nūchnā* (XVI), *nanj*, *nācc* and *nanjāh* (XVII), *narsō* (XVIII), *nhittā*, from *pair*, *pēt*, *pāgg*, *parhna*, *pūchnā*, *panj*, *pānc*, *panjāh*, *parsō*, *phittā*.

Words beginning with *b* generally change *b* to *c* or *ch*; as, *chattū* (X), *chūhā* (XIV), *cōli* (XV), *chatānā* (XVI), *chauht* (XVII), *chalak*, and *chāhar* (XVIII), from *Bhattū*, *būhā*, *bōli*, *batānā*, *bahut*, *bhalak* *bāhar*.

n is used as a disguising letter for various other words, as, *nhik* (XVII) from *thik*, *nhānēdār* (X) from *thānēdār*, *nhānā* (XIV) from *thāna*, *nikat* (XIV) from *ṭikat*, *nōmbū* (XIV) from *ṭombū*, *nālli* (XIV) from *lālli*, *nālī* (XVII) from *cālī*, *nōrī* (XV) from *cōrī*, *nhōllē* (XIII) from *chōllē*, *nhikhnā* (XVI) from *sikhnā*, *nhir* (XII) from *sir*, *nhakkā* (XVII) from *sakkā*, *nāhb* (X) from *sāhb* (*ṣāhib*), *naihr* (XIV) from *shahr*.

Different letters are changed to *kh*.

khikhnā (XVI) from *likhnā*; *kharjī* (XV) from *marjī*; *khikā*, *khas*, *khīs*, and *khassī* (XVII) from *nikā*, *das*, *bīs*, and *assī*.

kha is more or less indiscriminately prefixed to words as *kharājū* (XVII) for *rājī*; *khadīthā* for *dīthā*, seen; *khadēpaygrā* for *dēpaygrā* = *dēūgā*, I will give.

kh is prefixed in *khūpar*, *khūparā* (XVIII) from *ūpar*.

qha is similarly employed, as *qhagalh*, from *galh*, throat.

Some words transpose prominent consonants, as *cāmi* from *mōcī* (X) and *chāmī* from *māchī* (X).

k is changed to *r* in *runjī* and *rhāt* (XIV), from *kunjī* and *khāt*.

b is employed in *bēndra* (XIV), from *jandrā*; *ban* (XV), from *san*; and *baunnā* (XIV), from *sōna*.

There are still other changes which hardly admit of classification. Thus from *cār*, we get *caug*; from *caṅgā*, *cēṅgū*; and from *bhūkhā* *jhūkha* (all in XIII), from *Musalmān*, *Dhumalmān*; and from *sipāhī*, *gupāhī* (X); from *ṣandūq*, *nadhūk*, and from *lāthī*, *barlāthī* (XIV); from *nikalnā*, *khigalnā*; and from *rakhnā*, *rēkhwaṇā* (XVI); from *waṭhrā*, *chaihr* or *chaihrā* (XI); from *duhāī*, *duhāngī* (XVIII).

Pronunciation calls for a few remarks. In the Panjāb Sāstī pronounce most words as Panjābis would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this

vowel is indicated by the doubling of the consonant which follows; thus, *nātt*, load of grain; *bāss*, boiled fat; *khūpp*, salt; *bāpp* father; *pūtt*, son; *gāṇḍḍ*, anus. Verbs which end in *āṇā*, have the first *a* greatly lengthened in the present participle. Thus in *gumātā* and *batātā*, from *gumāṇā* and *batāṇā*, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, *kuā*, *kiyā*, *diyā* in Urdū, become *kūwwa*, *kīyyā*, *dīyyā* in Sāsi, the first vowel being very long. This is the case also with the *u* of *kūā*, well (see V).

In the vocabularies interest attaches to the legal words *cārāwā*, advocate; *carāwī* the *carāwā*'s wages; *gaḍḍī*, plaintiff or defendant; *bindā*, ordeal; *q̣hō*, fee of one rupee; *sair*, legal statement; *saihl*, notice or warning; *rā*; and *jāt*, justice or judgment; *bērāsī*, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are *baut* and *gaim*, thief; *chaggī*, *daṭṭi* and *lakrī*, poisoned stabbing instruments; *gōḷī*, *tēarī* and *thīmā*, poison; *gaunā*, place in the inside of the throat for concealing coins; *tombū*, 'jemmy'; *kōkā*, sign; *pīngī*, following up a thief; *bautī* and *gaimī*, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsis, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsis. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsi conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsi dialect. It is sufficient to say that it, like Gujuri, is closely connected with the Rājasthāni system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report

of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sāsi and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sāsi Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sāsi Future with that found in Maṇḍēālī, Sukēti and Bilaspūri (see below) is very remarkable.

	1st Per. Pron Nom.	1st Plur. Gen.	2nd Plur. Gen.
Sāsi	haũ	mhārā	tuhārā
Baghāṭi	aũ	māhrā	tāhrā
Kiṭṭhali	ā	māhrō	
Kōṭ Gurūi		māhro	thārō
Inner Sirāji	hā	mhārau	thārau
Outer Sirāji	hā	mhārō	thārō
Maṇḍēālī	haũ	mhārā	
Kāngri	hā	mhārā	
Bhaṭēālī			tuhārā

Kuḷūi and Sainji have *haũ*, Curāhi, Bhadravāhi, Bhaḷēsi and Pāḍari *aũ*; Eastern Kiṭṭhali *ā*; and Kōṭkhāi *ā*.

The Sāsi Agent Sing. ends in -ē. In Kāngri it generally ends in the same way.

The Sāsi future ends in *ngṛā* or *ng*: thus we have *hōngṛā* or *hōng* I shall be, *mārangṛā*, or *mārang*, I shall eat. The Future in *ng* is reproduced exactly in Maṇḍī and Sukēt, where we have *hūng* (or *hūghā*) and *mārang* (or *mārgḥā*), that in *ngṛā* is found in Bilāspūr, the state adjoining Sukēt on the south, where we get *hōngṛā* and *mārangṛā*. W. Bilāspur has *hūngḥā* and *mārangḥā*. Compare with this Kāngri *hūngḥā* and *mārgḥā*, Bhaṭēālī *hūngḥā* and *mārhghā*.

The following is a table of Adverbs of place:—

	here	there	when?	where?
Sāsi	ēṭṭhi	ōṭṭhi	karē	jarē
Curāhi	ēṭṭhi	ōṭṭhi	kōre	jēre
Bhadravāhi			kōri	zari
Bhaḷēsi			kōre	dzēre
Pāḍari			kōr	zār

Pronouns he, she, it or that, and this.

Agent Sing.

Oblique Plur.

Sāsi	uṇ in	ṇ retained throughout
Bhadrawāhī	uṇī inī	ṇ retained throughout

The dialects which, like Sāsi, make their Pres. Part. in *-tā* are Curāhī, Bhadrawāhī, Bhaḷēsī and Pāḍari.



GLOSSARY OF SANSI WORDS.

Note.—References to other Sāsi words are to the same section of the Glossary unless when otherwise specified.

I.—People.

badiā, snake-charmer, *f.* badiāṇī.
 bōgrā, watchman (caukidār) or police inspector (thānēdār).
 bāhṇ, sister.
 bailā, Cūhrā, *f.* baili (see *cūṇṇā*, *gōliā*, *nōkh*).
 bāpp, father.
 bāzmi, wife.
 baut, thief (see *gaim*).
 bhatāṇī, Sāsi woman.
 bhattū, Sāsi man (in the Cūhrā argot *bhātū*). [*kīṇā*].
 bītrī, khattri, *f.* bītrāṇī (see *bōgnā*, *faqir*).
 bōrā, boy (see *mūṇḍā*, *nēōklā*).
 bōri, girl (see *mūṇḍī*, *nēōklī*, *nikkī*).
 chāmḱ, Brahman, *f.* chāmḱāṇī.
 carāwā, advocate in Sāsi dispute (see *gaḍḍī*; also *carāwī*, *ḍhō*, *sair* in V, and *sair* in VI).
 cyūr, Sikkh, *f.* cyūrāṇī.
 cūṇṇā, Cūhrā (see *bailā*), *f.* cūṇṇī.
 ḍhāmṇṇ, husband.
 gaḍḍī, plaintiff or defendant (see *carāwā*).
 gaim, thief (*cf.* Qasāi word *gaimb* or *gaimbā* (see *baut*)).
 gajētā, non-lowcaste boy.
 gajēti, non-lowcaste girl.
 gōliā, Cūhrā, *f.* gōllāṇ (see *bailā*).
 kajjā, Jāt, *f.* kajji (English *codger*? See *khēṭā*).
 kākā, father's younger brother.
 kākī, wife of preceding.

khētā, Jāt, *f.* khēṭī (see *kajjā*).
 kīṇā, khattri (see *bītrī*). *f.* kīṇāṇī.
 kūmbhlā, potter (Urdu *kumhār*).
f. kūmbhlāṇī.
 mautī, mother.
 munchī, writer, &c.
 mūṇḍā, boy (see *bōrā*).
 mūṇḍī, girl (see *bōri*).
 naīṭhī, barber (Urdu *nāī*).
 nēōklā, nēklā, boy (see *bōrā*).
 nēōklī, nēklī, girl (see *bōri*).
 nikkī, little girl (see *bōri*; and *nikā* in VIII).
 nōkh, Cūhrā, *f.* nōkhṇī (see *bailā*).
 phūphā, father's sister's husband.
 pūtt, son.
 ṭhōkā, carpenter (*cf.* Panjābi *ṭhōkṇā*, to hammer).

II.—Animals.

balēā, cat (accent on last syllable), *f.* balēāi (see *gaunā*, *kunēā*).
 bhūkal, dog, *f.* bhūklī (see *kūtā*), possibly onomatopoeic.
 chābrā, *m.* goat, *f.* chābrī.
 culkṇā, *m.* cock, *f.* culkṇī.
 ḍhēbrā, *m.* cat, *f.* ḍhēbrī.
 ḍōfā, *m.* iguana, *f.* ḍōph (Panjābi *gōh*); *ḍōfā*, *hīkaṇ*, *jhandā* and *sirsā*, are names of different kinds of iguana.
 ēḍrī, *f.* sheep.
 gāddar, *m.* jackal, *f.* gāddarī.
 gaunā, *m.* cat, ass. (See *balēā*).
 hīkaṇ, *m.* kind of iguana (see *ḍōfī*).

jaggar, *m.* feeble, poor animal (cattle) alive or dead, used by Cūhrās of dead cattle.

jhabbar, *m.* jackal.

jhandā, *m.* kind of iguana (Panjābi *jhandāul*, see *ḍōfā*).

jhāū, *m.* hedgehog, *f.* jhaihū.

kābrā, *m.* goat, *f.* kābrī.

kāṅgaḷ, *m.* bull; *f.* kāṅgli (see *laud*).

khimaṭ, *f.* buffalo.

kūdrā, horse; *f.* kūdrī.

kūkar, *m.* cock; *f.* kukkri.

kunēṣ, *m.* cat (accent on last syllable, see *balēā*).

kūtā, dog; *f.* kūti (see *bhūkal*).

lālsi, *f.* cow (see *laud*).

laud, laudā, bull; *f.* laudī (see *kāṅgaḷ*, *lālsi*).

nōkh, *m.* mongoose, *f.* nōkhpi.

sirsā, *m.* kind of iguana, *f.* sirsi (Panjābi *hangirā*, see *ḍōfā*).

tāndli, *m.* louse (see *tusli*).

thūb, *m.* camel.

tūṇḍā, *m.* pig.

tusli, *f.* louse (see *tāndli*).

III.—Parts of the Body.

[In this list *h* stands for *human*, *a* for *animal*, *b* for *both human and animal*, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

attā, *f. pl.* entrails (*b*). If the entrails are cut up into pieces each piece is called *att*, *f.*

bahārā, foreleg (*a*).

bāṇḍā, penis (*b*).

bāṇḍī, vagina (*b*).

barēandar, *f.* anus with adjoining parts (*a*).

bēllar, *m.* skin (*a*).

bēṭ, *m.* skin (*a*).

caurā, *m.* hind leg (*a*), used also by Cūhrās.

dhuddi, *f.* pelvis with flesh attached.

ḍōklā, *m.* woman's breast.

gāṇḍi, *f.* anus.

gaṇḍā, *m.* hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).

kagar, *f.* spine (*a*).

gicli, *f.* knee-joint with flesh attached (*a*; used also by Cūhrās).

kanhēri, *f.* clavicle with flesh attached (*a*).

kannā, *m.* back of neck (*a*), Cūhrā *kaunā*.

karōḷi, *f.* breast (*a*).

khūm, *m.* face (*h*; perhaps *mukh* inverted).

khurā, *m.* lower half of leg (*a*).

krūmbli, *f.* scapula with flesh attached (*a*). [Cūhrās.

mōhrā, *m.* breastbone (*a*), used by

paṭri, *f.* lower part of back (*a*).

rambā, *m.* scapula with flesh attached (*a*).

rūkrā, *m.* kidney (*b*), Cūhrā *rukṛā*.

sammī, *f.* lower part of back (*a*).

tāmbḷā, *m.* woman's breast.

tēṇḍā, *m.* coccyx with flesh attached (*a*).

IV.—Food.

bagollā, *m. pl.* gram.

bāss, *f.* boiled fat.

bērā, *m.* meat.

caī, *m.* water.

cūmbli, *f.* rice (in the husk).

dhāṇḍhā, *m.* carrion.

dhullā, *m.* gur (coarse sugar).

kanji, *f.* soup.

khissū, khisū, *f.* wheat.

khūpp, *m.* salt.

kunj, *f.* wheat.

kurkṇī, *f.* maize (*kukkrī* in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadrāwāhī).

mijh, *f.* unboiled fat (Cūhrā *mij*).

pāṅgat, *m.* ghī (clarified butter).

raink, *m.* meat.

tāndaḷ, *m.* rice.

tāndlī, *f.* straw.

ṭāphlṣ, *m. pl.*, fodder.

ṭāslī, *f.* bread.

ṭīmī, *f.* bread. [see next word].

ṭugrā, *m.* food (Panjābī *ṭukrā*

ṭūk, *m.* food.

tuslṣ, *m. pl.* barley.

wassal, *m.* onion.

V.—Common Nouns.

atthar, *m.* quilt (placed below the sleeper). [dialects.

bā, *f.* wind. Cf. various hill

baī, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *gappnī*.

bagelā, *m.* half a pice. [bit.

bagelī, *f.* eight annas, eight-anna

balūā, *m.* rupee (see *chill*, *lābbā*, *rukṇā*).

baḍewēlā, *m.* early morning.

bēnā, *m.* shallow brass vessel (Panjābī *chanmā*).

bindā, *m.* ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a pice and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.

biṇḍī, *f.* ear ornament, ear-drop.

bōgmā, *f.* wealth.

burkṇā, *m.* huqqa, used also by Qasāis and Cūhrās, cf. gamblers, *bārka*. The word is onomatopoeitic (see *ṭognā*).

carāwī, *f.* wages given to *carāwā*, q. v. I.

caughlī, *f.* four annas, four-anna bit.

chaggī, *f.* piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people's cattle with a view to securing the flesh and skin: (see *daṭṭī*, *gōlī*, *lakrī*, *tēārī*, *ṭhīmā*) a word used by Cūhrās.

chik, *f.* sneeze (see *chikṇā* VII).

chill, *m.* rupee (see *balūā*), cf. gamblers' word *chillar*, Panjābī *chill*.

daut, *m.* early morning.

daṭṭī, *f.* same as *chaggī*, q.v., except that the stick is only a couple of inches long.

dhāmā, *m.* village.

dhō, *m.* rupee paid by each party on beginning a Sāsi law case, (see *carāwā* in I).

dhōrmī, *f.* two annas, two-anna bit.

dhumk, *f.* bad smell.

ḍōklā, *m.* pice.

gā, *m.* village. (Urdū *gāḍ*).

gappnī, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *baī*.

gēḍī, *f.* instrument for carding cotton (Panjābī *ḥamṇī*).

gōlī, *f.* poison, used chiefly for putting into the food of cultivators' cattle (used by Cūhrās).

gulūbā, *m.* tobacco.

jiwī, *f.* land.

kāngrī, *f.* movable mud fire-place.

khāhtā, *m.* way.

khāt, *f.* bed (*khāt* in Kashmiri, Pūnchī, Kairālī, Dōḍā Sirājī, Bhadrāwāhī).

khaulā, *m.* house.
 khindh, *f.* quilt used to cover the sleeper.
 khuntā, *m.* iron and wood instrument for digging.
 kōhḍ, *m.* large silver circle for the neck (see *kūhḍī*).
 kōkā, *m.* sign.
 kōndh, *m.* dark half of lunar month, *i.e.*, from about the 22nd of one lunar month to the 7th of the next.
 kōthlī, *f.* tobacco pouch.
 kūā, well (*u* pronounced very long, see *rūā* XIV).
 kūḍhi, *f.* earthenware cooking pot (Panjābī *lauṛī* or *hāṇḍī*).
 kūdrā, *m.* earthenware waterpot (Urdū *gharā*).
 kūdri, *f.* load of sheaves of corn, &c. (Panjābī *bharī*).
 kūhḍī, *f.* small silver circle for neck (see *kōhḍ*).
 lābbā, *m.* rupee (see *balūā*).
 lakṛī, *f.* cattle-stabbing instrument, same as *chaggī*, *q.v.*
 lālī, *f.* night, *cf.* Arabic *laila*.
 lamknā, *m.* earring. (Panjābī *lamknā*, *hang*).
 lēokṛī, *f.* wood (Urdū *lakṛī*).
 nāhd, *m.* village.
 nāṭṭ, *f.* load of grain, &c. (Panjābī *paṇḍ*).
 nāṭṭhā, *m.* name.
 nētri, *f.* sword.
 pāgg, *f.* turban.
 pauhṇī, *f.* shoe (Punjābī *paunī*).
 phal, *m.* house-breaking jemmy, (see *tōmbū*).
 pirl, *m.* oil.
 piṅgī, *f.* fire.
 ricṛā, *m.* cloth.
 ruknā, *m.* rupee (see *balūā*).

sair, *f.* legal statement made by plaintiff or defendant previous to the advocate (see *carāwā* in I).
 sūtthan, *f.* kind of baggy trousers, Panjābī *sutthan*.
 tēāri, *f.* poison given to cattle (see *chaggī*), a word used also by Cūhrās.
 ṭhimā, *m.* poison given to cattle (see *chaggī*), used by Cūhrās.
 ṭōhgnā, *m.* huqqa (see *burknā*; *tōhgnā* in VII).
 ṭōmbū, *m.* house-breaking jemmy (used also by Cūhrās); see *phal*.

VI.—Abstract Nouns.

bautī, *f.* theft (see *baut* in I); used by Cūhrās.
 bērasī, *f.* injustice (see *rās*); used by Qalandar. [*laggnā*].
 chōk, *f.* police inquiry (with *gaimī*, *f.* theft (see *gaim* in I); used by Cūhrās, *cf.* Qasāī *gaimbī*.
 jadḍā, *m.* cold. (*cf.* Outer Sirājī *dzaḍau*, Urdū *jārā*).
 jāṭ, *f.* justice, judgment (see *rās*).
 piṅgī, *f.* following up a thief.
 rās, *f.* justice, judgment (see *bērasī*, *jāt*), used by Qalandar.
 satā, *f.* thirst (accent on second syllable).
 saihl, *f.* legal warning or notice generally verbal (see *carāwā* in I).

VII.—Verbs.

asarnā, come (Urdū *ānā*).
 bagnā, flow (Urdū *bahnā*).
 baisnā, sit (Urdū *baiṭhnā*).
 binknā, run.
 chēknā, ostracise, outcaste.
 cēkārṇā, seize.
 chōngunā, ask for, demand.

chikṇā, squeeze (see *chik*. V.).
 ciḷapṇā, walk, go.
 culkṇā, speak.
 chōḍṇā, leave (Urdū *chōṛnā*).
 ḍaṇṇā, enter, place (in latter sense equivalent of Urdū *ḍālṇā*).
 ḍimṇā, eat (see *dūṭṇā*).
 ḍiṭhā, past part. seen. (Panjābī *ḍiṭhā*).
 dūṭṇā, eat (see *dīmṇā*).
 gaubhṇā, go, pa. p. gauhgā, gone.
 gum kūḷṇā, keep quiet (see *kūḷṇā*, *natthī kūḷṇā*). [lost].
 gumāṇā, conceal (Persian *gum*, *jasarnā*, go. (Urdū *jānā*).
 khinṇā, run away.
 khimṇā, weep.
 khōṇā, open : Urdū *khōlnā*.
 khusāṇā, laugh.
 kūkṇā, accuse, inform about, 'peach.'
 kūḷṇā, do (used by Cūhrās).
 lōṇā, beat, kill (cf. Cūhrā *lōthṇā*, *Kashmiri lāyun*).
 lugṇā, die (used by Cūhrās).
 natthī kūḷṇā, keep quiet (see *kūḷṇā*, *gum kūḷṇā*).
 naukṇā, see, look.
 pagarnā, seize. (Urdū *pakarnā*).
 pinagnā, run away.
 pōḍṇā, have sexual intercourse with (Urdū *cōḍnā*).
 pudāṇā, cause to have sexual intercourse with.
 rēṭṇā, cut.
 siyyā, was, f. *sī*, pl. *siyyē*, f. *siyyē* (see *thiyyā*; cf. Panjābī *sī*).
 ṭaṇṇā, fall, lie; it also enters into composition with the sense of Panjābī *paiṇā*.
 thākuṇā, conceal in ground, bury.
 thiyyā, was, f. *thī*, pl. *thiyyē*, f. *thiyyē* (see *siyyā*). A similar form is found in many hill dialects.

ṭōhṇā, drink (see *ṭōhṇā* in V).
 ūṭhṇā, rise, get up. (Urdū *uṭhnā*).

VIII.—Adjectives, Pronouns.

būddhā, old.
 dhōr, two.
 ēā, this (Urdū *yih*).
 haū, I (*haū*, *aū* or *hū* is found in many hill dialects and also in Rājasthān. See Introduction above).
 jadā, big.
 kāī, something, anything.
 mhārā, our. See Introduction.
 nikā, small (see *nikkī* in I, which, it is to be noted, is not *nikī*).
 tam, you (Urdū *tum*; for *we* *ham* is used as in Urdū).
 taū, thou.
 thēr, three.
 tiārgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'
 tuhārā, your. See Introduction.

IX.—Adverbs, Prepositions, Interjections.

āṇē, yes.
 baī, hush!
 bhī, again (it is noteworthy that this word is found in this sense in Inner Sirāji).
 bicc, in. Found in many dialects.
 duā hōtī, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'
 ēṭhē, ēṭhi, here. See Introduction.

ōtṭhō, hence.

ōtṭhō tīkar, up to here.

idā, thus.

iw, iwkā, now.

jaṛē, where (relative). See Introduction.

kad, when ?

kaṛē, where ?

kidā, why.

mā, in.

nā, there.

ōtṭhē, ōtṭhī, there. See Introduction.

ōtṭhō, thence.

ōtṭhō tīkar, up to there.

saththā, than (used like Urdū *sē*).

talhā, down, below (*talā* in Gujur and Tināuli).

GLOSSARY OF DISGUISED SANSI WORDS.

Note.—In this Glossary P. stands for Panjābī.

X.—People.

bindū, Hindū.
 bāpptā, bāpp (q.v., I), father.
 biwar, P. jhiūr, water-carrier, &c.
 bunyārā, P. sunyārā, goldsmith.
 chāmī, P. māchī, name of a caste whose chief function is water-carrying.
 chattū, bhattū, Sāsi (see *bhattū* in I).
 chatāṇī, female of *chattū*.
 cōmī, mōcī, shoemaker.
 ḍhumalmān, Musalmān.
 gupāhī, sipāhī.
 kōdmī, ādmī, man.
 nāhb, sāhib, European. [or.
 nhāṇēdār, thānēdār, police inspect-
 nhauhrā, P. sauhrā; father-in-law.
 ranjar, P. kanjar, a low Muham-
 madan caste.

XI.—Animals.

bāhn, P. sāhn, breeding animal (horse, donkey, bull).
 bēṇḍhā, P. saṇḍhā, male buffalo.
 chaihr or chaihṛā, P. waihrā, calf.
 chūkāl, bhūkāl (q.v., II) dog, cf. Gipsy *jukēl*.
 raṭṭā, P. kaṭṭā, young buffalo.

XII.—Parts of the Body.

khis, P. sis, head (see *nhīs*).
 khōth, bāth, hand.
 kōkkh, P. akkh, eye.
 kukkhī, P. akhkhī, eye.

nair, pair, foot.
 nēt, pēt, stomach.
 nhir, sir, head.
 nhis, P. sis, head (see *khīs*).
 jaūdhṛē, P. jaū, barley.

XIII.—Food.

kōṭṭā, āṭā, flour.
 nhōllē, chōllē, gram.
 nūk, ṭūk (q.v., IV), food.

XIV.—Common Nouns.

barlāṭhī, lāṭhī, stick.
 baunnā, sōnā, gold.
 bēndrā, P. jandrā, lock.
 chāṇḍā, P. bhāṇḍā, household vessel.
 chūhā, būhā, door.
 cōlī, bōlī, speech, language.
 kōnnā, P. ānnā, anna.
 kūṇḍī, P. hāṇḍī, cooking pot.
 kurjī, ‘arzi, complaint in law.
 kūṭī, P. haṭṭī, shop.
 nadhūk, ṣandūq, box.
 nāgg, pāgg, turban.
 naihr, shahr, city.
 naisā, paisa, pice.
 nāki, P. ṭāki, cloth.
 nālli, lālli, night.
 narāt, P. parāt, brass vessel.
 nhālī, P. thālī, brass vessel.
 nhāṇā, thāna, police station.
 nikat, ṭikat, ticket.
 nōhal, P. bōhal, heap of grain.

nōmbū, tōmbū, house-breaking instrument.

rhāt, khāt (q.v., V.), bed.

runji, kunji, key.

rūā, kūā, well (ū pronounced very long).

XV.—Abstract Nouns.

banh, P. sanh, house-breaking.

kharji, marzi, will, pleasure.

nhittā, P. phittā, abuse.

nōri, cōri, theft.

khajānat, zamānat, surety.

XVI.—Verbs.

chatānā, batāna, show, tell.

cōlñā, bolnā, speak.

dēpnā, dēnā, give.

hōpnā, hōnā, be, become.

kauhgnā, kahnā, say. [out.

khigalñā, nikaluā, go out, come

khikkhñā, likhnā, write.

lēpnā, lēnā, take.

naṛhnā, paṛhnā, read.

nhikkhñā, sikhnā, learn.

nhōḍñā, chōḍñā (q.v., VII), leave.

ñūchnā, pūchnā, ask.

rauhgnā, rahnā, remain.

rēkhwañā, rakhnā, place.

XVII.—Adjectives, Pronouns.

bēā, ēā (q.v., VIII), this (b is prefixed throughout the declension).

bēk, ēk, one.

bōh, P. ōh, that (b is prefixed throughout the declension).

caug, cār, four.

cēnguā, P. caṅgā, good, etc.

chauht, bahut, much, many.

jhūkhā, bhūkhā, hungry.

jihrgā, P. jihra, which (relative).

kharājū, P. rāji, Urdūrāzi, willing, pleased, in good health.

khas, das, ten.

khassī, assī, eighty.

khañ, nau, nine.

khawwē, nawwē, ninety.

kihrgā, P. kihrā, which ?

khikā, nikā (q.v., VIII), small.

khīs, bis, twenty.

kōdhā, ādhā, half.

kōth, āth, eight.

mērgā, mērā, my, mine.

mhārgā, mhārā (q.v., VIII), our, ours.

nācc, pānc, five.

nāli, P. cāli, forty.

nanj, panj, five.

nanjāh, P. panjāh, fifty.

nhakkā, sakkā, relative, e.g. *sakkā bhautā*, full brother.

nhārā or nhārgā, sārā, all.

nhatt, P. satt, seven.

nhattar, sattar, seventy.

nhatth, P. satth, sixty.

nhau, sau, hundred.

nhē, P. chē, six.

nhik, thik, right, correct.

tērgā, tērā, thy, thine.

tuhārgā, tuhārā, (q.v., VIII), your, yours.

XVIII.—Adverbs, Prepositions, Interjections.

bēthē, bēthi, ēthē, ēthi (q.v., IX), here.

bēthhō, ēthhō (q.v., IX), hence.

biw, biwkē, iw, iwkē (q.v., IX), now.

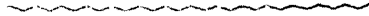
bōthhē, bōthi, ōthhē, ōthi, (q.v., IX), there.

bōthhō, ōthhō (q.v., IX), thence.

chāhar, bāhar, outside.

chajak, P. bhajak, to-morrow.

duhāngī, duhāī, <i>lit.</i> appeal, used as an expression of surprise or horror.	kōj, āj, to-day.
khūpar, ūpar, above, up.	kuggē, P. aggē, in front, before.
khūparā, upar sē, from above.	kundar, andar, inside.
kōggi, kōī, anyone, someone.	narsō, parsō, day after to-morrow or day before yesterday.
	nāth, sāth, with.



APPENDIX.

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsīs published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsī friends do not recognise the words, I conclude that they must be words used by the Bhēdghuṭ, who are very vicious in their habits and seem to have secret words not known to other Sāsīs. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.	nanj, nine.
bola, father.	niliān, gold mohurs.
chaukuni, four-anna bit.	nohal, house-breaking instru-
chepri, cloth.	ment.
chhāngriya, brass vessel.	nojna, gold.
chhekia, cow.	parausi, master.
chhipri, pice.	rabdi, sister.
chilakni, nose-ring.	rakhia, sheep.
chīwār, policeman.	rupra, cloth.
dhāgun, bangle.	sagla, pot.
hat, eight.	sekhiya, policeman.
jhāṇḍla, utensil.	seṭh, gram.
khapla, salt.	sipri, rice.
khumna, rupee.	takna, workman.
kukiya, cock.	tapgi, turban.
manuka, salt.	ṭhangia, brother.
māt, mother.	ṭhangna, arrest.
materi, woman.	ṭonga, rupee.
nakauni, nose-ring.	toṛa, liquor.
namalta, meat.	tshukr, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kōṭ.

chipra, sheet.	ṭhengan, bangle.
sarat, pillow.	ṭhoya, old.

PANGWALI [Pangwālī.]

The following notes have been compiled from two manuscripts.

I have not had an opportunity of making a firsthand study of Pangwālī.

NOUNS.

Masculine.

Nouns in—ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōr-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī or jē	-ē dī or je
L.	-ē bicc, &c.	-ē bicc &c.
Ab.	-ē kaṇā	-ē kaṇā
Ag.	-ē	-ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tēs dēsē*, in that country.

bab, *bau*, father, has G. *babbē*, *bauē*, &c.

Feminine.

N.	kūī, girl	kūī
G.	kūī or kūīā	„ or kūīā
D.A.	kūī	kūī
L.	„ bicc	„ bicc
Ab.	„ kaṇā	„ kaṇā
Ag.	kūī	kūī

Fem. nouns in a consonant appear to inflect by adding -ī; thus *piṭṭh*, back; *piṭṭhī puṭṭh*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	
N.	aū	tū	sē, ōh	ēh, this.
G.	māṇ	tāṇ	tēsē, usē	isē
D.A.	mō dī	tau dī	tēs dī, us dī	is dī

L.	mō bicc	tau bicc	tēs bicc, us bicc	is bicc
Ab.	mō kaṇā	tau kaṇā	tēs kaṇā, us kaṇa	is kaṇā
Ag.	mē	taī, tē	tēni, unī	inī

Plur.

N.	as, ās	tus, tūh	ōh	ēh
G.	hōṇ	tāhṇ	unkēā	inkēā
D.A.	as di	tus di (?)	un di	in di
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asē, as	tusē, tūh, tus	unh	inh

For *dī*, to, *jē* is also used.

Other pronouns are <i>kas</i> , who ?	G. <i>kasē</i>	Ag. <i>kinī</i>
<i>jē</i> who,	G. <i>jisē</i>	Ag. <i>jinī</i>

kī, what; *kicch*, something, anything; *jēkicch*, whatever; *sabh*, all.

In Pangwālī the letter *j* tends to become *dz* and is often so pronounced.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

<i>Demonstrative.</i>	<i>Collective.</i>	<i>Interrogative.</i>	<i>Relative.</i>
anā, like this,	tanā, like that	kanā, like what ?	janā, like which
attru, so much	tattru, so much	kattru, how much	jattru, as much
or many	or many.	or many.	or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

Time.

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when ?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

Place.

iṛi, here	bunh, ūṛē, down
uṛi, there	nīṛ, near
kōṛi, where ?	dūr, far
jēṛi, dzēṛi, where	agar, in front
iṛi tikar, up to here	patā, behind
iṭṭhi kaṇā, from here	aṇtar, inside
baṭh, up	bharilh, outside

Others are *kis*, why ?; *hē*, yes; *nēh*, no; *jugtī*, well; *utauḷā* (adj.) quickly.

PREPOSITIONS.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kōṇī, along with
pār, beneath	

VERBS.

Auxiliary.

Pres. asā asā asā asē asē asē

Fem. asī

as, indecl. and *sā*, are also found for *asā*; and for the 3rd sing. and plur. we also notice *ahi*.

Past sing. mas. thiyā, fem. thī, plur. thiyē, thī.

Intransitive.

bishṇā, sit, remain.

Fut. bish-ā or -al -al -al -ēl -ēl -ēl

Imper. bish

Past Cond. or

Pres. Ind. bish-tā fem. -tī pl. -tē fem. -tī

Impf. Ind. bish-tath fem. bish-tith all through

Past biṭṭh-ā fem. -ī pl. -ē fem. -ī

Part. bishṭā, sitting; biṭṭhōrā, in the condition of being seated; bishṇēwālā, sitter or about to sit; bishī kaī, having sat.

The regular past and stative past (not used) would be bishā, bishōrā.

The following show slight variations :—

bhūṇā, become.

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhūṭā
Part.	bhūā

īṇā, come.

Fut.	yāl
Imper.	ai
Pres. Ind.	īṭā
Part.	yaīkaī, having come ; yōr or yōrā, in the condition of having come.

ghēṇā, go.

Fut.	ghēl
Imper.	gā ghē
Pres. Ind.	ghēṭā
Past	gā fem. gēi
Part.	ghaī kau, having gone ; gayōrā, in the condition of having gone.

Transitive.

The regular transitive verb is conjugated like *bīshṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

māna, beat.

Fut.	māral pl. mārēl
Pres. Ind.	mātā
Past	mārā.
Part.	mānēwālā, beater, about to beat ; mārōrā, in the condition of having been beaten.

khāṇā, eat.

Past	khāū
------	------

pīṇā, drink.

Past	piū
------	-----

dēṇā, give.

Fut.	diṭṭi
Pres. Ind.	dēṭā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres. Ind.	nēṭā
Past	niṭṭi

kanū, do.

Pres. Ind.	katā
Past	kiyṭṭi

bujṇā, know.

Past	buddhū
------	--------

ghinī ghēṇā, take away, is like *ghēṇā*.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-le*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Pāḍari.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, *mānā* and *kanā*, is noteworthy. Compare also *hēnu*, see; *hānā*, be defeated; *paṇhā* (?) read, which in other dialects would be *hērṇa hārṇa*, *paṇṇa*. The same feature is found in Curāhi *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ū*.

NUMERALS.

1—yak.	11—yābrā.
2—dūi.	12—bāhrā.
3—tlāi.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chō.	16—shōḍhā.
7—satt.	17—satārā.
8—atṭh.	18—athārā.
9—naō.	19—unniḥ.
10—dash.	20—bih.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *shōḍhā*, sixteen, compare Pāḍari *shōṛāh*.

COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.	hatth, hand.
ijji, mother.	khūr, foot.
bhaū, brother (older than speaker.)	nakh, nose.
bhāī, brother (younger than speaker.)	ṭir, eye.
dēddi, sister (older than speaker.)	shuṇḍ, far.
bhaiṇ, sister (younger than speaker.)	āsī, mouth.
kōā, son.	dand, tooth.
kūī, kuṛī, daughter.	kann, ear.
gharēth, husband.	kēs, hair.
jōlli, dzōlli, wife.	kupāl, head.
māhṇū, maṛd, man.	magar, head.
jēlhāṇū, woman.	jibh, tongue.
kōā, boy.	pēth, stomach
kūī, girl.	dhēḍḍh, „
guāl, cowherd.	piṭth, back
puhāl, shepherd.	sarir, body.
ghōṛā, horse.	pōthi, book.
ghōṛī, mare.	katāb, „
liṇḍ, ox.	kalam, pen.
gā, cow.	manjā, bed.
bhaī, buffalo.	gih, house.
bakrū, he-goat.	daryā, river.
bakrī, she-goat.	gaḍḍrī, stream.
bhēd, sheep.	jōth, dzōth, hill.
kuttar, dog.	shappar, „
kuttri, bitch.	paddhar, plain.
rikkh, black bear.	bāg, field.
bhrabbū, red bear.	rōṭi, bread.
kukkar, cock.	pāṇī, water.
kukkṛī, hen.	giṭh, wheat.
balār, cat (male).	kukkṛī, maize.
balārī, „ (female).	būṭ, till.
pakhrū, bird.	girā, village.
ill, kite.	saihr, city.
sagāl, fox.	baṇ, forest.
hāthī, elephant.	macchī, fish.
	batt, way.
	phal, fruit.
	mās, meat.
	duddh, milk.

aṇḍhērū, egg.
 ghiū (accent on first), ghi.
 tēl, oil.
 chā, buttermilk.
 din, day.
 rāt, night.
 dēs, sun.
 sūrj, „
 jōsan, moon.
 pūrnēō, „
 tārā, star.
 bāt, bat, wind.
 mēgh, rain.
 barkhēā, „
 dhupp, sunshine.
 nēār, storm.
 bharōṭū, load.
 bhārā, „
 baijū, seed.
 luhā, iron.
 kharā, good, beautiful, clean.
 burā, bad.
 baḍḍā, big.
 maṭhṛā, small.
 ḍhillā, lazy.
 takṛā, wise.
 gicingar, ignorant.
 utaūlā, swift.
 painnā, sharp.
 uccā, high.
 alaggā, ugly.
 ṭhaṇḍā, cold.
 garm, hot.
 miṭṭhā, sweet.
 tēār, ready.
 thōṛā, little.
 mata, much.

bhūṇā, be, become.
 iṇā, come.
 ghēṇā, go.
 biṣhūṇā, sit, remain.
 nēuā, take.
 kharābhūṇā, stand.
 hēnu, see.
 khāṇā, eat.
 pīṇā, drink.
 bōlṇā, speak, say.
 sōṇā, sleep.
 kanā, do.
 mānā, beat.
 paryannā, recognise.
 bujṇā, know.
 puṇā, arrive.
 nashṇā, run.
 ṇashī ghēṇā, run away.
 baṇāṇā, make.
 sikkhṇā, learn.
 paṇhā (?) read.
 likkhṇā, write.
 marnu, die.
 sunnu, hear.
 phirṇā, turn.
 phērī iṇā, return.
 jhagarṇā, quarrel.
 jītṇū, win.
 hānā, defeated.
 baiju phatṇā, sow.
 hal jōcṇā, plough.
 khalāṇā, cause to eat.
 piwāṇā, cause to drink.
 shūṇāṇā, cause to bear.
 carṇā, graze.
 carāṇā, cause to graze.

1. Tāṇ naū ki ahi (asā)? What is thy name?
2. Is ghōṛē katri umar ahi? How much is this horse's age?
3. Iṛiyā (iṭṭhāṇ) Kashmir katru dūr ahi (asā, &c.)? From here how far is Kashmir?

4. Tāhṇ babbē (bawē) gih katrē kōi ahi? In your father's house how many sons are?
5. Aū ajj barā dūrā hanthā. I to-day from very far walked.
6. Māṇ kakkē (or jēthē bauē) kōā usē bhēṇi dzōi dzādzī kiyōri ahi. My uncle's son has married his daughter.
7. Gih (ghiye) hacchē ghōrē kāthi ahi (asi). In the house is the white horse's saddle?
8. Usē pitthi putth kāthi lā. Put the saddle on its back.
9. Maī usē kōā matē kutṭā. I beat his boy much.
10. Ōh jōt putth gāi bakri carātā lagōrā ahi. He on the hill is grazing cows and goats.
11. Ōh būṭē pār ghōrē putth biṭhōrā ahi. He under the hill on a horse is seated.
12. Usē bhāi apaṇ bhēṇi kaṇā barā asā (ahi). His brother is bigger than his sister.
13. Isē mull dhāi rupayyā asā (ahi). The price of this is two and a half rupees.
14. Māṇ bab us mathrē gih biṣṭā ahi. My father lives in that small house.
15. Usdi ēh rupayyā dē. Give him this rupee.
16. Ōh rupayyē us kaṇā nē. Take those rupees from him.
17. Usdi jugṭi mārī kai rajuri lāi bannh. Having beaten him well tie him with ropes.
18. Khūi kaṇā pāṇi kādh. Draw water from the well?
19. Māṇ agar agar hanth. Walk before me.
20. Kasē kōā tāṇ patē itā? Whose boy comes behind thee?
21. Ōh kas kaṇā mullē ghinā? From whom did you buy that?
22. Grās haṭwāṇi kaṇā. From the shopkeeper of the village.

STUDIES IN NORTHERN HIMALAYAN DIALECTS.

BY

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PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujuri, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābi and unlikeness to Kashmīri. Consequently we begin with Pahārī dialects from Hazāra and the Murree Hills and end with Kishtawārī which is very like Kashmīri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābi, and Punchī is not represented. Similarly Dhūṇḍī or Kaiṛālī is not specifically mentioned and only two speakers of Tiṇāuli are returned. In reality Punchī is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbanī is obviously below the mark.

Gujuri, Panjab and N.W.F. Province 76,168 Jammū and Kashmīr 126,849.

Sirāji 14,743; Kishtawārī 12,078; Pōguli 6,351; Pādarī 4,540; Rāmbanī 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and *ö* and *ü* as in German. In *sh* and *zh*, the *s* and *z* are sounded separately from the *h*, whereas in *sh* and *zh* they are sounded as in 'shout' and the 'z' in *azure* or the French 'j.' The spelling is phonetic as far as possible; the Hindi *ç* and special Arabic letters such as *ţ* and *ş* and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmīri and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipālī (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbanī, Pōguli, Kishṭawārī and even Sirājī. That there should be some connexion between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

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GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mēwārī dialect of Rājasthānī spoken in Mēwār in Rājputānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmīr speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrat district and Gujrāwāla district (to both of which they have given the name), speak Panjābī. By Panjābis the word 'Gujur' is pronounced 'Gujar.'

Gujurī as spoken by Gujurs in the Murree hills and the Galis near them.

NOUN.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	„ kō, (f. kī, pl. kā, kī)	bāppā kō, &c.
D.A.	„ na	„ &c.
Loc.	„ mā or bicc, in ; tāṛā up to,	„
Abl.	„ tē	„
Ag.	„ nē	„

Nouns in	-ō, i	Sing.	Plur.
N.	ghōr-ō,	horse	-ā
Obl.	-ā	„	-ā
N.	ādmī,	man	ādmī
Obl.	„	„	ādmīā.

Like *bāpp* are *ajjar*, flock ; *par*, stone.

Like *ghōrō* are *dhākō*, hill, *tāyō*, father's elder brother, *patriyō* father's younger brother, *phupphō*, father's sister's husband, *māmō*, mother's brother, *māsō*, mother's sister's husband.

Feminine.

	Sing.	Pl.
N.	bakrī, goat	bakrī
Obl.	„	-īā.

Note that *dhī*, daughter has *dhīā* in the Nom. Pl. otherwise fems. in -ī are declined like *bakrī*, e.g., *gaṭṭī*, stone, *bauhṭī*, bride.

In a consonant.

	Sing.	Pl.
N.	trimt, woman	trimt -ā
Obl.	„	„ -ā.

So also *bēhṇ*, sister and others ending in a consonant, e.g., *mḥais*, buffalo, *bhēḍ*, sheep, *kaccur*, mule; *gā*, cow keeps *gā* in the plur.

The postposition *-kō*, takes *-kā* in the oblique sing, but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppur*, above: *-ē* indicates motion from, *dūrē*, from far.

PRONOUNS.

	<i>Sing.</i>			
	<i>1st Pers.</i>	<i>2nd</i>	<i>3rd</i>	
N.	hī	tō	ō, ōh (f. wā)	yō=this yō, (f. yā)
G.	mērō	tērō	uskō	iskō
D.A.	mana	tana	usna	isnā
Ag.	mē	tē	usnē	isnē

Plur.

ham	tam	wē	yē
mhārō	thārō	unkō	inkō
hamna	tamna	unhā na	inhā na
hamnē	tamnē	unhē	inhē

kōn, who? obl. *kis*; *jo*, who, obl. *jis*; *kōi*, anyone, obl. *kisē*; *kēhrō*, which?, *jēhrō*, which, declined regularly.

kitnō, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

ADJECTIVES.

Adjectives in *ō*, *caggō*, good, *mandō*, bad are declined like *ghōrō*, their feminine *caggī*, *mandī*, like *bakrī*, e.g., *ēklō*, alone, *khaḷō*, standing, *lammō*, long, *caprō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, e.g., *bakh*, separate, *najōr*, ill.

Comparison. No special forms for compar. and superl. *caggō*, good; comp. better than this, *is tē caggō*; superl. best, = better than all *sārē tā caggō*. The comp. is sometimes rendered with *muc*, *muc caggō* = very good, i.e., more good.

Numerals. Counting by scores is usual, *trē bī*, sixty; *pañjā uppur trē bī*, 65, *pañjā ghaṭ trē bī*, 55.

VERB.

Auxiliary.

Pres. I am, &c. *hī* or *hōī*; *ai* or *hai*; *ai* (*hai*); *hā*; *ō* (*hō*); *ā* (*hā*) or *hē*,
Past. I was. *thō* (f. *thī*) *thō* *thō* *thā* (f. *thī*) *thā* *thā*.

Conjugation of *mārñō*, beat.

Aorist. I may beat, I am beating, &c. *mār -ñī -ē -ē -ā -ō ē*

Fut. I shall beat. *mār-ñgō -ēgō -ēgō -āgā -ōga -ēgā*

Imperat. beat. *mār mārō*

Cond. I should beat. *mār -tō* (f. *tī*) *-tō -tō -tā*, (f. *tī*) *-tā -tā*

Pres. I am beating. mār-ñ hōñ or hē; -ē hōē; -ē hōē; -ñ hōñ; -ō hōō; -ē hōē;

Impt. I was „ „ thō (f. thī); -ē thō; -ē thō; -ñ thā (f. thī); -ō thā; -ē thā;

Past. I beat, &c., agentive form of pronoun with mārē hōē, which agrees with the object, fem. mārē ai, pl. m. mārēā hōē, f. mārē hē.

Participles. pres. mārto, past mārē, having beaten = mārke.

Passive. pa. p. mārē (which is unchanged throughout) with various tenses of jāunō, go, e.g., mārē jāūgō, I shall be beaten, mārē gēā, we, &c., were beaten.

Jāunō. go.

Aorist. jāñ, &c., fut. jāñgō, imp. jā.

Past. gē-ñ -ō -ō -ā -ā -ā

Parts. jāto, gēō, jākē.

With the exception of the tenses from the pa. p. the tenses are formed like mārñ. In intransitive verbs the 1st s. past. adds ~ to the pa. p.; gēñ from gēō, turēñ from turēō, walk, hārēñ from hārēō, be tired.

In Gujuri the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. lēñō, take, līyō, karnō, do, kīō, dēñō, give ditto, aūñō, come āyō, hōñō become hūō or hō.

The Prodigal Son.

Ēkun ādmi kā dō pūt thā, tē nikkā nē apñā bāpp na kēhō,

One man of two sons were and little by own father to was-said
ai bāji tērā māñ kō mērō hissō ōh mana dē tē usnē apñō
O father thy property of my part that to me give and by-him own
māñ unhñ bicc bañd ditto, tē tñōññ dihāññ picchē nikkā
property them in dividing was-given, and few days after little
pūt nē sab kañtho kar ditto, tē dūr milkh bicc cale gēō
son by all together making was given and far country in going went
tē us jā usnē apñō māñ lucpuññ mñ kharāb kar
and that place by him own property licentiousness in bad making
churēō; jis bēlē sārō kharc kar churēō us milkh bicc
was-left; what time all spent making was-left that country in
dāhđō kaht pai gēō, tē ōh tang hōñ laggō, tē us
severe famine falling went and he straitened to be began and that
milkh kā kisē rihōñhāñā kōñ rahgēō usnē apñi zamin
country of some dweller near remaining went by-him own land
zanaur cārun dē calāyō, jēhññ shilññ zanaur khāñ thā, ōh
animals to feed giving was sent what husks animals eating were he

cāhē thō ki inhā nāl hū appō, dhiḍḍh bharū, tē kōi
 wishing was that these with I own stomach may fill and anyone
 usnā nīh dēē thō, jis bēlē hōsh bicc āyō apnā dil na
 to him not giving was, what time sense in came own heart to
 kihōn laggō mērā bāpp kā kitnā mazūr hē jēhrā
 to say began my father of how many labourers are who

rajke rōṭi khāē, tē hū pēō is jā bhukkhō marū hē.
 being satisfied bread eat and I fallen this place hungry dying am.

Hū uthkē apnā bāpp kōlē calūgō tē usna kahūgō
 I having arisen own father near will go and to him will say

Bāji mē ghunāh kiō, Khudā kō tē tērō, tērō pūt kēhōn
 Father by-me sin was done God of and thine, thy son to say

jōgō nīh rēhō, manā apnā mazurā jēhā banā, tē calēō
 worthy not I-remained, me own labourers like make and he went

tē apnā bāpp kōl āyō, iccur oh dūr thō uskā bāpp nē
 and his father near came, that-time he far was his father by

usna hērēō, tē usna rēhm āyō, tē daurkē galh nāl
 to him was seen and to him pity came and running neck with attaching

lā liyō, tē piyār dittō. Pūt nē bāpp na kēhō Bāji
 was taken and love was given. Son by father to was said Father

mē ghunāh kiō Khudā kō tē tērō, tērō pūt kēhōn jōgō
 by me sin was done God of and thine, thy son to say worthy

nīh rēhō. Bāpp nē nōkarā na kēhō bēlō cangā tē
 not I remained. Father by servants to was said quickly good from

cangō kaprō lē āō tē uskā galh luāō
 good garment taking come and his neck (on) cause-to-be-attached

tē uski angli nāl angūṭhi luāō tē uskā pair nāl
 and his finger with ring cause-to-be-attached and his foot with

chittur luāō tē palēō hō bacchō lēākē
 shoes cause-to-be-attached and kept calf having brought

kōhō tē khā tē khushī karā ki mērō yō pūt mar
 kill and we may eat and happiness make, for my this son dead

gēō thō hup ji gēō, gum gēō thō hup thā gēō, tē
 gone was now living went, lost gone was now being-found went and

wē khushī karun laggā. Uskō barō pūt zimā bicc thō,
 they happiness to make began. His big son land in was

jis belē ghar kē nēṛē āyō bājā kō tē naccan kō wāz
 what time house of nearness came instrument of and dancing of voice
 sunḍō, fir ēkun nōkar na bulākē pucchēō yē kē
 was heard, then one servant having called was asked these what
 gal hōē, tē usnē usna kēhō tērō bhāi āgēō, tē tērā
 matters are and by him to him was said thy brother came and thy
 bāpp nē bacchō palēō hō kōh churēō ki usna cangō bhalō
 father by calf kept killing was-left for to-him well sound
 thā gēō. tē oh khafē hūō. tē andar nīh jāē thō, tē
 being-found went and he angry became and in not going was, and
 uskō bāpp birē gēō tē uskā barā tarlā kiā. Usnē
 his father out went and his great entreaties were-made, by him
 apnā bāpp na zawāb dē churēō itnā samā mē tērī
 own father to answer giving was-left, so much time by me thy
 khizamt ki tē kadē tērī gal nīh mōṛī, tē tē kadē
 service was-done and ever thy word not turned-was and by thee ever
 mana bakrō nih dittō yū apnā dōstā yārā nāl
 to me goat not was given that own friends companions with
 khushi karī, jis belē tērō yō pūt āyō jisnē tērō sārō
 happiness may-make what time thy this son came by-whom thy all
 māl kanjriā bicc udāyō tē iskē wāstē palēō hō bacchō
 property harlots in was-caused-to-fly by-thee his sake kept calf
 koh dittō. Tē usnē usna kēhō Pūtā tē hamēsh mērē
 killing was-given, and by him to him was said son thou always me
 nāl rahē, jitnō mērō māl hai tērō hai. Khushi hōṇi
 with remainest, how much my property is thine is. Happiness to be
 tē khushi hōṇō cangi gal thī. Tērō yō bhāi mar gēō thō, hūṇ
 and happy to be good matter was. Thy this brother dead gone was, now
 jī gēō, gum gēō thō hūṇ thā gēō
 living went, lost gone was now being-found-went.

STORY I.

Hū ajjur kē nāl thō nikrā būṭā kē uppur carhēō. khalō thō, bakrō
 I flock near was little tree on climbed standing was, goat
 dāṅkēō hū dāṅkē latthō, ricch tanā ban lē. calēō
 cried-out, I having run descended, bear down jangal taking gone
 thō. Hū paucēō kaṇḍh bicc gaṭṭi mārī, usnē na churēō,
 bad, I arrived back in stone was struck, by him not was-left,

bhī dūji gaṭṭi| mārī gātā bice, fir chōrkē
 again second stone was-struck neck in, then having left
 nasgēō jit saṭṭēō bakrō us jā hū jākē
 running went, where was-thrown goat that place I having-gone
 khaḷō hūō tē mērē dar daurkē bhī ricch āgēō.
 standing became and my direction having-run again bear came.

Mō nikri jēhī kuhārī mārī uskē, pattō nih laggo
 By-me small like axe was-struck to him, information not attached
 jē kuhārī uskē laggī hai yā nīh laggī. Fir bakrō
 that axe to him attached is or not attached. Then goat
 cākē nasgēō fir kōhēō usna. Kōh rēhō
 having-lifted running I went then killed it. Killing remained I
 tē bhī āgēō mērē dar. Mērō dūjō sānji pauc
 and again came my direction. My second companion arriving
 āyō, fir hamnē dōṣ nē gaṭṭi mārī tē ōh nasgēō
 came then by us two by stone was struck and he running-went.

STORY II.

Hū nikrō thō sīh hilgēō bakri khaṇ na. Satt bakrī
 I small was, leopard being-used went goat eat to. Seven goats
 usnē khā churī. ēkun zimīdār ki lūhā ki baṇi hūi khurakkī
 by him eating left-were. One farmer of iron of made trap
 thi. Wā mangkē āṇi sīh kā pakṛṇ kē wāstē.
 was. That having asked was brought leopard of seizing for sake.
 Wā rāh mī chal ditti, iṇā bakrō bannh dittō.
 That way in placing was given on this side goat tying was-given.

Sīh āyō. Jang uski biccē phas gēi, laggō dāṇkun.
 Leopard came leg his in entangled went, began to-cry-out.
 Ōsē bēlē ham rāt gēā girī na. Kōhō sīh
 That very time we by night went village to was said leopard
 pakrē gēō ai. Ghaṇā jāṇā āyā. Ēkun lambardār nē bandūk
 catching gone has. Many men came. One lambardār by gun
 mārī, sīh mar gēō. Dō aḍāi maṇ kō thō bhārō. Aṭṭh
 was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight
 jāṇa cākē lēgēāthā. Kharī ēkun jāgirdār nē cā lēi,
 men lifting took away. Skin one landowner by lifting was-taken
 tē ham na trī rupayyā bakshish ditti.
 and us to 30 rupees reward was given.

Gujari.

- | | |
|---|-------------------------------------|
| 1. ek, one. | 36. baccō (lōhrō boy, bētkī, girl), |
| 2. dō, two. | child. |
| 3. trē, three. | 37. pūt, son. |
| 4. cār, four. | 38. dhī, daughter. |
| 5. pānj, five. | 39. ghulām, slave. |
| 6. chē, six. | 40. zīmīdār, cultivator. |
| 7. satt, seven. | 41. ājri, shepherd. |
| 8. aṭṭh, eight. | 42. Rabb, Khudā, Allāh, God. |
| 9. nō, nine. | 43. Shatān, Azazil, Devil. |
| 10. das, ten. | 44. dīh, sun. |
| 11. bī, twenty. | 45. cann, moon. |
| 12. dastēcālī, fifty. | 46. tārō, star. |
| 13. panj bi, sau, hundred. | 47. agg, fire. |
| 14. hatth, hand. | 48. pānī, water. |
| 15. pair, foot. | 49. ghar, house. |
| 16. nakk, nose. | 50. ghōrō, horse. |
| 17. akkh, eye. | 51. gā, cow. |
| 18. mōh, mouth. | 52. kuttō, dog. |
| 19. dand, tooth. | 53. billō, cat. |
| 20. kann, ear. | 54. kukkur, cock. |
| 21. bāl, hair. | 55. badk, duck. |
| 22. sir, head. | 56. khōtō, ass. |
| 23. jibh, tongue. | 57. ūth, camel. |
| 24. dhiḍḍh, belly. | 58. pakhpū, pakhēru, bird. |
| 25. lakk (lower back), mār, kuṇḍ
(upper back). | 59. jāṇō, go. |
| 26. lūhō, iron. | 60. khāṇō, eat. |
| 27. sōnō, gold. | 61. baisṇō, sit. |
| 28. ruppō, cāndī, silver. | 62. āuṇō, come. |
| 29. bāpp, father. | 63. mārṇō, beat. |
| 30. mā, mother. | 64. khaṇō, stand. |
| 31. bhāī, brother. | 65. marnō, die. |
| 32. bēhṇ, sister. | 66. dēuṇō, give. |
| 33. jaṇō, man. | 67. nasṇō, run. |
| 34. trīmt, woman. | 68. ufrā, up. |
| 35. trīmt, wife. | 69. nērāi, kōl, near. |
| | 70. talā, taṇā, down. |

- | | |
|-----------------------|--------------------------|
| 71. dūr, far. | 86. ghōṛ -ī, mares. |
| 72. aggē, before. | 87. dānd, a bull. |
| 73. picchē, behind. | 88. gā, a cow. |
| 74. kōn, who. | 89. dānd, bulls. |
| 75. kē, what. | 90. gā, cows. |
| 76. kīū, why. | 91. kutt -ō, a dog. |
| 77. atē, tē, and. | 92. -ī, a bitch. |
| 78. but. | 93. -ā, dogs. |
| 79. jē, if. | 94. -ī, bitches. |
| 80. ahā, yes. | 95. bakr -ō, a he goat. |
| 81. nīh, no. | 96. -ī, a female goat. |
| 82. hāē hāē, alas. | 97. -ā, goats. |
| 83. ghōṛ -ō, a horse. | 98. har -n, a male deer. |
| 84. -ī, a mare. | 99. -nī, a female deer. |
| 85. -ā, horses. | 100. -n, deer. |

1. tērō nāṁ kē ai ? what is your name ?
2. is ghōṛā ki kitnī ummur ai ? how old is this horse ?
3. is jā tē Kashmīr tārū kitnō dūr ai ? how far is it from here to Kash-
mir ?
4. tērā bāpp'kā ghar kitnā pūt hē, how many sons are there in your
father's house ?
5. aj hūṁ baṛō dūrō ṭurēō, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēhṇ nāl biāyō hūō hai, the son of my uncle
is married to his sister.
7. ciṭṭā ghōṛā ki kāṭhī ghar māṁ (bicc) hai, in the house is the saddle
of the white horse.
8. uskī kaṇṭh pur kāṭhī ghallō, put the saddle upon his back.
9. mē uskā pūt na baṛā kōṛāṁ nāl mārē hōē, I have beaten his son with
many stripes.
10. ōh dhākā ki cōṭī uppur gāṁ bakrī cārē, he is grazing cattle on the top
of the hill.
11. ōh ghōṛā uppur rukkh hēṭh baiṭhō hōē, he is sitting on a horse under
that tree.
12. uskō bhāi uskī bēhṇ tō baṛō ai, his brother is taller than his sister.
13. iskō mul aḍhāi rupayyā hai, the price of that is two rupees and a
half.
14. mērō bāpp us nikṛā ghar bicc rahē, my father lives in that small
house.
15. yō rupayyō usna dē chōṛō, give this rupee to him.
16. yē rupayā us kōṭhō cā lēō, take those rupees from him.
17. usna muc mārō tē sēliṁ nāl bannhō, beat him well and bind him with
ropes.
18. is khāl biccō pāṇī kaḍḍhō, draw water from the well.
19. mērē aggē cal, walk before me.
20. tērē picchē kiskō lōḥṛō āē, whose boy comes behind you ?
21. yō tē kistē mōl kō liyō hai, from whom did you buy that ?
22. girāṁ kā kisē dukānhālā kōṭhō, from a shopkeeper of the village.

TINĀULĪ.

Tināulī is spoken in Tināul in western Hazāra, and resembles very closely the Dhūṇḍī or Kaiṛālī dialect which follows, see p. 15.

NOUNS.

N. addh-ā, father

G. -ē dā

D. -ē kō

Ab. -ē thī, kōlō,

Plur.

addh-ē

-ēṣ dā, &c.

„ &c.

„

So *qhākā*, hill.

Nouns ending in a consonant have the nom. pl. and s. the same. *Kāg*, crow, pl. *kāg*, Obl. plur. *kāgā*.

Dhī, daughter has Obl. sing. *dhīū*, and plur. N. and Obl. *dhīā*.

The declension of nouns thus does not differ much from that of Panjābī nouns. Other nouns are *jōr*, kitē, *guāl*, cow-house, *chār* jungle.

PRONOUNS.

Sing.

Plur.

	1st	2nd	3rd	1st	2nd	3rd
N,	mē	tū	ōh	asī	tusī	ōh
G.	māhṛā	tōhṛā	usdā	asdā	tusdā	unhā dā

kōṇ, who ? *kē*, what ? *kich*, something.

ADJECTIVES in -ā are declined like *addhā*, (fem.-ī), so *caygā*, good ; *mandā*, bad. Those in a consonant, *najōr* unwell, *bal*, well, are not declined.

Comparison. There is no form for compar. and superl. Comparison is thus expressed, *caygā*, good, *muc caygā*, very good or better, or—*nālō caygā*, better than—, *sārēā nālō caygā*, better than all, best.

VERBS. Auxiliary. Pres. I am, &c. ṣ ai ai ṣ o ai

Past. I was, &c. āsṣ āsaī āsā āsēṣ āsēō āsā

The regular verb is almost exactly like the Dhūṇḍī and Kaiṛālī verb (q.v.) which is given in its own place. The leading parts are as follows.

mārṇā, beat, pr. p. *mārṇā*, pa. p. *mārēā*, having beating *mārṁkē*.

Aor. *mārā*, fut. *mārsā*, impert. *mār*, condit. *mārṇā*, pres. Ind. *mārṇā ā*, Impf. *mārṇā āsā*, past. *mārēā*, with agentive form of pronouns, pres. perf. *mārēā ai*, plupf. *mārēā āsā*. For details see Dhūṇḍī or Kaiṛālī verb.

Similarly *hōṇā* become pr. p. *hōndā*, &c.

Tināuli (Hazāra district).

- | | |
|------------------------------|--------------------------------------|
| 1. hikk, one. | 36. naṇḍā (m. boy), kuṛhī |
| 2. dō, two. | (f. girl), child. |
| 3. trai, three. | 37. zāh, son. |
| 4. cār, four. | 38. dhī or kākī, daughter. |
| 5. panj, five. | 39. sir, slave. |
| 6. chē, six. | 40. ḍōgī, cultivator. |
| 7. satt, seven. | 41. ājri, shepherd. |
| 8. aṭṭh, eight. | 42. Rabb, <u>K</u> hudā, Allāh, God. |
| 9. nū, nine. | 43. shatān, Azazil, Devil. |
| 10. dāh, ten. | 44. dīb, sun. |
| 11. bih, twenty. | 45. cann, moon. |
| 12. dāh tē cāhli, fifty. | 46. tārā, star. |
| 13. sō, hundred. | 47. agg, fire. |
| 14. hatth, hand. | 48. pāṇī water. |
| 15. pair, foot. | 49. ghar, house. |
| 16. nakk, nose. | 50. ghōṛā, horse. |
| 17. akkh, eye. | 51. gā, cow. |
| 18. mūh, mouth. | 52. kuttā, dog. |
| 19. dand, tooth. | 53. billā, cat. |
| 20. kann, ear. | 54. kukkur, cock. |
| 21. bāl, hair. | 55. badak, duck. |
| 22. sir, head. | 56. khōtā, ass. |
| 23. jibh, tongue. | 57. ūth, camel. |
| 24. ḍhiḍḍh, belly. | 58. ciṛī, bird. |
| 25. lakk (lower back), kaṇḍh | 59. julnā, gachṇā, go. |
| (upper back). | 60. khāṇā, eat. |
| 26. lōhā, iron. | 61. baiṭhṇā, sit. |
| 27. sōnā, gold. | 62. aiṇā, come. |
| 28. ruppā, cāndī, silver. | 63. mārṇā, beat. |
| 29. addhā, father. | 64. khalnā, stand. |
| 30. ammā, mother. | 65. marnā, die. |
| 31. lālā, brother. | 66. ḍēṇā, give. |
| 32. bēbē, sister. | 67. naṣṇā, run. |
| 33. jaṇā, man. | 68. ut, up. |
| 34. bebē, woman. | 69. nērē, near. |
| 35. wauḥṭī, wife. | 70. talā, down. |

- 71. dūr, far.
- 72. aggā, before.
- 73. picchā, behind.
- 74. kōṇ, who.
- 75. kē, what.
- 76. kī, why.

- 77. tē, and.
- 78. tē, but.
- 79. if.
- 80. hē, eye.
- 81. nīh, no.
- 82. ōhō, tauba, alas.

DHUNDĪ and KAIRĀLĪ.

It will be noticed that Dhūṇḍī or Kairāli greatly resembles Lahndā, the language of Western Panjāb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Dhūṇḍs and Kairāls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kairāl dialect and the succeeding story in that of the Dhūṇḍs.

NOUNS.

Masculine.

	Sing.	Plur.
N.	Pē, father	Pēvrē
G.	Piū nā, nī, nē, nīṣ	pēvrēṣ nā &c.
D.A.	„ kī	„
Loc.	„ bicc, tōknī (in, up to)	„
Abl.	„ thī, &c.	„
Agent	Piū	„

Nouns in -ā-ī

	Sing.	Plur.
N.	ghōr-ā, horse	-ē
Obl.	-ē	-ēṣ
N.	ādmī, man,	ādmī
Obl.	ādmī-ā	ādmī-ṣ

Nouns ending in a consonant.

	Sing.	Plur.
N.	nauk-ar	nauk-ar
Obl.	-arē	-arṣ
Like <i>Ghōrā</i> ; <i>munḍhā</i> , shoulder, <i>dhākā</i> , mountain,		
Like <i>naukar</i> ; <i>azur</i> , reward, &c.		

Feminine.

	Sing.	Plur.
N.	bakrī goat	bakrī-ṣ
Obl. bakrī	„	„
so <i>balkhī</i> side of body (over ribs) but <i>dhī</i> , daughter has Obl. sing. <i>dhīū</i> . <i>gā</i> , cow, plur. <i>gāṣ</i> .		
N.	bhāp, bhain, sister, bhainṣ	
Obl. bhainū	„	„

PRONOUNS.

	1st. Pers. S.	2nd pers.	3rd pers.
N.	mē	tū	ōh
G.	mhārā	tuhārā	ōsnā, usnā,
D.A.	migī	tukī	ōskī, uskī,
Agent	mē	tū	ōs, us, usnē,
		Plural.	
N.	as	tus	ōh
G.	sāhrā	suāhrā	ōnhā nā, unhā nā
D.A.	asā kī	tusā kī	ōnhā kī
Ag.	asā	tusā	ōnhā
ēh, this	Obl.	is-	pl. ēh, Obl. inhā
Kup, who ?		Obl. kus	
jō, who		„ jis	
Kēhrā, which ?		„ kēhrē	
jēhrā, which,		„ jēhrē	
kōī, any one		„ kusē	

Kitnā, how much or many ? *itnā* so much or many *jitnā* how much or many regular.

Adjectives chiefly like nouns of the same form.

	Sing.		Caygā, good.		Plur.
	Masc.	Fem.		Masc.	Fem.
N.	cayg-ā	-ī		-ē	-īā
Obl.	-ē	-ī		-ēā	-īā

So *mandā*, bad ; *ucca* high. *nigrā* little ; adjectives ending in a consonant are not declined, *bal*, well healthy.

Comparison ; no forms for compar. and superl. *caygā*, good, better than this, *is thā caygā*, or *baūh caygā*, best = better than all *Sārēā thā caygā*.

Motion from is frequently expressed by adding—*Ō*, as *gharō*, from the house, *dhāhē nē sirēō*, from the top of the hill.

Adverbs resemble Panjabi, *bailā*, quickly, *dēā* to-morrow, *gatrā*, day after to-morrow or day before yesterday.

VERB.

Auxiliary. I am, &c.

Pres.

ā or ēā ē ā (f. ī) ā or ēā, ō, ēō ē

Past. I was, &c.

asēā asaī asā (f. asī) asēā, asēō asē (f. asīā)

Negative.

Pres. I am not, &c.

nẽ nẽ nā (f. nẽi) nẽ nẽõ nẽ (f. nẽĩĩ)

Past. I was not, &c.

na-sẽĩĩ -saĩ -sā -sẽĩĩ -sẽõ -sẽ

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thẽĩĩ thaĩ thẽā (fem. thẽi) thẽĩ thẽõ thaẽ (fem. thẽĩĩĩ)

e.g. *masit thẽi*? Is there a mosque? *Thẽĩ*, there is.Conjugation of *mārṇā*, beat.

Aorist. I may beat, &c. mār -ĩĩ -ẽ -ẽ -ĩĩ -ĩĩ -ĩĩ -an

Fut. I shall beat mār -sĩĩ -saĩ -sĩ -sĩĩ -sau -sun

Imperat. mār mārõ

Cond. I should beat mār -nā (f. i) -nā -nā -nẽ (f. nĩĩ) -nẽ -nẽ

Pres. I am beating mārṇā ẽĩĩ, &c., with auxil.

Impt. I was beating mārṇā asẽĩĩ, &c.

Past. I beat. Agentive form of pronoun with mārẽā agreeing with object.

Pres. perf. mārẽā ā, pluperf. mārẽā asā, &c.

Having beaten mārĩĩ or mārĩ

Passive formed by using *gachṇā* (go)

e.g. I am being beaten mārẽā *gachṇā* ẽĩĩ, he was beaten mārẽā *gā* for the forms with pres. part. a passive pres. part. in -ĩ- may be used in the 3rd pers. thus mārĩṇā ā or mārĩṇẽ ẽ, is or are being beaten or in the habit of being beaten.

Gachṇā go is conjugated for the most part regularly.Pres. part. *gachṇā*, past p. *gā*. (f. *gẽĩ*, pl. *gaẽ*, *gẽĩĩ*) hence.Plup. *gā asẽĩĩ*, &c. but future *gaisĩĩ* or *gẽsĩĩ*, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

Achnā, come, pr. p. *achṇā*, pa. p. *āyā*; *hõṇā*, become, *hõṇā*, *hũā* (f. *hõĩ*; *hõẽ*, *hõĩĩ*) *deṇā*, *dittā*; *karnā* do, *karnā*, *kitā*; *ghinnā*, take, *ghinnā*, *ghindā*; *paiṇā*, fall, &c. *paiṇā*, *pẽā*, (f. *pẽĩ*, pl. *paẽ*, *pẽĩĩ*).

Habitual Action. I am in the habit of beating *mẽ mārṇā hõṇā ẽĩĩ* (*hõṇā*, become) continuous action. He used to continue to eject. *õh kadḍḥṇā rakṇā sũ* (*rahna* remain).

The Prodigal Son.

Hiks ādmĩā nẽ dõ puttar asẽ, nikkẽ appẽ piũ ki ākhẽā

- One man of two sons were by-little own father to was-said

aji tērē mālē biccō jo hissa acchē i ōh hissa migi
 Father thy property from in what part may-come that part to-me
 cāi dē. Ōs apṇā māl unḥā wicc baṇḍi dittā.
 lifting give, By-him own property them in dividing given-was
 Thōrēṣṣ diḥārēṣṣ picchē nikkē puttṛē apṇā māl baṭlā kitā
 few days after by-little son own property together made-was
 tē dūr milkh bicc ṭuri gā, tē us jāē bicc apṇā māl
 and far country in going went and that place in own property
 khud lucpupē nāl luṭāi dittā, jis wēḷē
 very licentiousness with causing-to-be-robbed given was, what time
 mē ōh sārā khawc kari rēhā us milkh bicc dāḥḍā
 in he all spending making remained that country in severe
 kāl paigēā tē ōh taṅg hōṇē lagga, tē ōh hiks ōs
 famine falling went and he straitened to-be began and he one that
 jāē nē ādmīā kōḷ rahi pēā ōs apṇi jīmī bicc zanaur
 place of man near remaining fell, by him own land in animals
 carāē nē wāstē ghallēā, jō phaliṣṣ zanaur khaṇē asē ōh
 feeding of sake of sent was, what husks animals eating were he
 cāḥṇā asā ki mē inhā nāl apṇā ḍhiḍḍh bharāṣṣ, tē
 wishing was that I these with own stomach may-fill and
 kōi uski nasā dēṇā. Jis wēḷā ōh apṇē hōshē bicc
 anyone to him not-was giving. What time he own sense in
 āyā, ōs ākhēā mhārē piū nē kitnē mazūr thaē
 came by-him said-was my father of how-many labourers are
 ki rajitē ruṭṭi ṭōgrā khāṇē tē mē bhukkhā marnā ēṣṣ mē
 that satisfied bread piece they-eat and I hungry dying am I
 uṭhitē gēsṣ, tē uski ākhsṣ, ai apṇēā aji mē
 having-arisen will-go and to-him will-say, O my father by-me
 Khudā nā tē tuḥārā ghunāḥ kitā, mē huṇ tuḥārā puttṛ ākhṇē
 God of and thy sin was done, I now thy son to-say
 jōgā nāṣṣ, migi apṇē kisē mazūr jēhā āṇ. Bas
 worthy not-am, me thy some labourer like bring; well
 uṭhitē apṇē piū nē pās ṭuri pēā, asā wī dūr tē uski
 having-arisen own father of near going fell, he-was even far and him
 dikkhi uski tars achigā, tē dauṛitē us
 having-seen to-him pity coming-went and having-run by-him

gachi apñe galh nāl lāi ghindā, tē uski piyār
having-gone own neck with attaching taken-was, and to him love

dittā. Puttrē uski ākhēā ai aji mē Khudā nā tē
given-was. By son to-him was said, O father by-me God of and
tuhārā ghunāl kitā, mē huṇ tuhārā puttur ākhñē jōgā
thy sin was-done, I now thy son to-say worthy

nā. Piū apñēā naukarā ki ākhēā, caṅgē thī caṅgā
not-am. By-father own servants to was-said good from good
kaprā kaḍḍhitē uski luānā tē angli nāl
garment having-taken-out to him cause-to-attach and finger with
chāp, tē pairā nāl jutti luāō, tē paḷē hōē bacehē ki
ring and feet with shoe cause-to-attach, and kept calf

āpitē halāl karō tās as khāi khush hōē,
having-brought lawful make that we having-eaten happy may-be,
mhārā ēh puttur mari gā asā, phir jīnā hōigā
my this son dead gone was, again living becoming went
gāwi gā asā, huṇ labhi rēhā. Bas ōh khushi bicc
lost gone was, now being-found remained. Well, they happiness in

āē. Usnā barā puttur apñi bāri bicc asā, jis wēlā ōh apñe
came. His big son own field in was, what time he own
gharē nē kōl paucēā ōs gāñē bajāñē nā nacñē nā āwāz
house of near arrived by-him singing playing of dancing of voice
suñēā, tē hiks naukarē ki bulāi pucchñ laggā. Yō kē
was-heard and one servant having-called to-ask began. This what

hōi rēhā? Ōs uski ākhēā bhrā āi gā
becoming remained. By him to him was said brother coming went
tē tubārē piū nē paḷēā hwā bacehā halāl karāyā,
and thy father by kept calf lawful was-caused-to-be-made

is wāstē uski caṅgā bhalā labhi gā. Ōh khafē
this cause to him well sound being-found went. He angry
hwā tē uski andar gachñā nā sā lōr, usnā pē
became and to him in of going not-was need, his father

gachi bāhar uski manāñ laggā, ōs apñē piū ki
having-gone out him to persuade began by him own father to
jawāb dittā. Dikh mē kitnē wars tuhārī khizmat
answer was-given. See, by me how-many years thy service

kitī . tē kadē tuhārā ākhā na mōrēā migī
 was-done and ever thy saying not turned-was, to me
 tū kadē hik bakri nā bacca nā dittā mē apñē
 by thee ever one goat of little one not was given I my
 dōstā nāl khushī karā jis wēlā tuhārā ēh puttur
 friends with happiness may-make, what time thy this son
 āyā jis tuhārā sārā māl kanjriā nāl uḍārī chōrēā
 came by-whom thy all property harlots with wasted was left
 usnē wāstē paḷēā hwā bacchā halāl karāyā usnē
 him of sake kept calf lawful was-caused-to-be-made. By him
 ākhēā hē puttur tū khud mhārē pās ī aī, tē
 was said, O son thou thyself my near indeed art and
 jēhrī eiz mhārī, ōh khud tuhārī apñī ; khushī hōñī
 what thing mine, that itself thy own ; happiness to be
 tē khush hōñā caṅgā asā, tuhārā ēh bhrā marī gā
 and happy to be good was, thy this brother dead gone
 asā phir jīñā hōīgā, gāwī gā asā, huñ
 was. again living becoming-went, lost gone was, now
 labhī rēhā.
 being-found remained.

STORY.

Jalālā tē Bahādarē lambardārā nā bārī uppurī ghōl laggā
 Jalāl and Bahādar lambardar of land about fighting
 rahñā sā ; Jalāl takrā jañā sā tē Bahādarē ki gālī
 continuing was, ,, strong man was and Bahādar to abuse
 shālī kaḍḍhñā rāhñā sā. Bahādarē nē puttur us zimī
 ejecting remaining was. B. of sons that land
 bicc gaṣhñē sē, Jalāl unhā ki mārñā kuṭñā rahñā sā.
 in going were, Jalāl them to beating striking remaining was.
 Hikk dihārā dōē bhrā us bārī bicc ghāh kappāñ gāē
 One day the-two brothers that land in grass to-cut gone
 sē, us Jalālā pārā nakkē uppurā gāl ditti
 were, by that Jalāl across hill-side from above abuse given was
 unhā ki ; gāl dēi unhā wakkh ṭurī āyā. Jēhrē
 them to ; abuse having given them towards walking came. What
 wēlē unhā kōl āyā banērē uppurē pāsē unhā uski
 time them near came below from above side by them to him

gattā mārēā, kaṇcalē gattā laggā tē dhaii pēā, tē
 stone was-struck, above ear stone struck and he falling fell, and
 unhāṣ paṭkā galhē bicc bāi ghindā tē galfā
 by them cloth throat in twisting was-taken and squeezed
 dittā nē tē ōh mari gā, tē dhrūitē ḍhākē
 given was by-them and he dying. went and having dragged hill
 nālū kassi bicc bun khaṛi saṭṭēā nē.
 from near precipice in below taking was-thrown by-them.
 Dūs dihārē lōṇē wāstē bhrā usnā ṭuri gā,
 Second day looking for-sake-of brother his walking went,
 labhi rihai-s. Unhāṣ ki satt satt baras kaid hōi gēi
 found him. Them to seven (each) years imprisonment becoming went.

- | | |
|---|------------------------------|
| 1. hēkk, one. | 28. ruppā, cāndi, silver. |
| 2. dō, two. | 29. pē, father. |
| 3. trai, three. | 30. bēwē, māē, mā, mother. |
| 4. cār, four. | 31. bhrā, brother. |
| 5. panj, five. | 32. bhēp, sister. |
| 6. che, six. | 33. ādmi, janā, man. |
| 7. satt, seven. | 34. kuṛhi, woman. |
| 8. aṭṭh, eight. | 35. janāṇi, rann, wife. |
| 9. nau, nine. | 36. jātuk, child. |
| 10. das, ten. | 37. puttur, son. |
| 11. bi, twenty. | 38. dhi, daughter. |
| 12. panjā, fifty. | 39. ghulām, slave. |
| 13. sau, hundred. | 40. zamindar, cultivator. |
| 14. hatth, hand | 41. pāhlā, shepherded. |
| 15. pair, foot. | 42. Khuda, Rabb, Allāh, God. |
| 16. nakk, nose. | 43. Shaitān, Devil. |
| 17. akkh, eye. | 44. dēh, sun. |
| 18. mūh, mouth. | 45. cann, moon. |
| 19. dand, tooth. | 46. tārā, star. |
| 20. kaṇṇ, ear. | 47. agg, fire. |
| 21. bāl, hair. | 48. pāni, water, |
| 22. sir, head. | 49. ghar, house. |
| 23. jiw, tongue. | 50. ghōrā, horse, |
| 24. ḍhiḍḍh, pēt, belly. | 51. gā, cow. |
| 25. lakk (lower back), kaṇḍh
(upper back). | 52. kuttā, dog. |
| 26. lōhā, iron. | 53. bilāl, cat. |
| •27. sōnā, gold. | 54. kukkur, cock. |
| | 55. badki, duck. |

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|------------------------------|---------------------------|
| 56. khōtā, ass. | 79. jē, if. |
| 57. ūṭh, camel. | 80. hā, yes. |
| 58. pakḥṇṭī, pakḥēr-ū, bird. | 81. nā, nēhī, no. |
| 59. gachṇā, go. | 82. hāē, hāē, alas. |
| 60. khāṇā, eat. | 83. ghōr-ā, a horse. |
| 61. bahṇā, sit. | 84. „ -ī, a mare. |
| 62. achṇā, come. | 85. „ -ē, horses. |
| 63. mārṇā, beat. | 86. „ -īā, mares. |
| 64. khalṇā, stand. | 87. dānd, a bull. |
| 65. marnā, die. | 88. gā, a cow. |
| 66. dēṇā, give. | 89. dānd, bulls. |
| 67. naṣṇā, run, | 90. gā, cows. |
| 68. tē, up. | 91. kutt, -ā a dog. |
| 69. nērē, kōl, near. | 92. „ -ī, a bitch. |
| 70. bṇē, down. | 93. „ -ē, dogs. |
| 71. dūr, far. | 94. „ -īā, bitches. |
| 72. aggē, before. | 95. bakr -ā, a he goat. |
| 73. picchē, behind. | 96. „ -ī, a female goat. |
| 74. kihṇā, kuṇ, who. | 97. „ -ē, goats. |
| 75. kē, what. | 98. har -n, a male deer. |
| 76. kīā, why. | 99. „ -ni, a female deer. |
| 77. tē, and. | 100. „ -n, deer. |
| 78. par, but. | |

1. tuhārā nāṣ kai ā ? what is your name ?
2. is ghōrē nī kai amr ī ? how old is this horse ?
3. itthō (or is jāṣō) Kashmīr tōkṇī kitnā dūr ā ? how far it is from here to Kashmir ?
4. tuhārē piū nē ghar kitnē puttūr ē, how many sons are there in your father's house ?
5. mē ajj baṛē dūrō ṭurēā ēṣ, I have walked a long way to-day.
6. mhārē cācē nā puttūr usnī bhaiṇū nāl biāyā hwā, the son of my uncle is married to his sister.
7. ghar bicc ciṭṭē ghōrē nī kāṭhī thēī, in the house is the saddle of the white horse.
8. usnī kaṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mē usnē puttūrē kī baṛē kōṛēmārē, I have beaten his son with many stripes.
10. ḍhākē nē sirē pur ḍh gāṣ bakrīṣ carāṇā ā, he is grazing cattle on the top of the hill.
11. ḍh ghōrē nē uppur būṭē nē hēṭh baīṭhā hwā, he is sitting on a horse under that tree.
12. usnā bhrā usnī bhaiṇū nālō baṛā ā, his brother is taller than his sister.
13. usnā mul dhai ruppayyē, the price of that is two rupees and a half.
14. mhārā pē us nigrē gharē bicc rēhṇā ā, my father lives in that small house.
15. ēh rupayyā uskī cāī dē, give this rupee to him.
16. ḍh rupayyē usthī cāī ghinn, take those rupees from him.
17. uskī baūh mārāu tē bannhaus rassiṣ nāl, beat him well and bind him with ropes.
18. is khūhē biccō pānī kaḍḍhō, draw water from the well.
19. mhārē aggē jūl, walk before me.
20. kusnāj ātuk tuhārē picchē achnā ā, whose boy comes behind you ?
21. ēh kus kōḷo mullē nā ghindā aṣē, from whom did you buy that ?
22. girṣ nē kusē haṭṭiwālē kōḷō, from a shopkeeper of the village.

PUNCHĪ.

The Punch dialect is connected with Lahndā, though in some points it follows Panjābī. It reminds us also in some words of Kashmīrī. The words for the different points of the compass indicate this compositeness. *Kutub*, north, *dakhun*, south, *carhnā*, east, *lēhnā* west. The words *hind*, winter, *ālā*, call (noun), *khaṭ*, bed, recal Kashmīrī. *Barēā* is summer. The criminal tribe of the Sāsīs use *khāṭ* for bed and *paunī* for shoe. In the Punch dialect they are *khaṭ* and *paunī*. The inflection in -ē of nouns in the plural is also found in Sāsī.

It will be noticed how rare the cerebral *ṛ* is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kashmīrī. Similarly the cerebral *ḷ* is uncommon.

NOUNS. Masc.

Nouns in	-ā	Sing.	Plur.
N.	ghōṛ-ā	horse	-ē
G.	-ē	nā, nī, nē, nīā	-ēā nā, &c.
D.A.	-ē	nū	"
Loc.	-ē	icc (in)	" &c.
Abl.	-ē	thī, ti,	"
Agent.	-ē	nē	"

So *girā* = bread, food

In consonant	Sing.	Plur.
nauk-ar,	servant	nauk-ar
Obl.	-arā	-ē
Ag.	-arē	-ē

So also *sann* evening, *phadar*, morning, *akkhur*, walnut.

Pēō, father has *pīū* in the Obl., the plur. is the same as the Sing. *Ādmī*, man, Obl. Sing. *ādmī-ā*, plur. mās. *ādmī*, Obl. *ādmīē*. So *nāṭhī*, guest.

	Sing.	Pl.
Fem. N.	mun-ḍi, head,	-ḍiā
Obl.	-ḍiā	-ḍiē
<i>dhī</i> , daughter.	Obl. s. <i>dhīū</i>	Plur. N. and Obl. <i>dhīrē</i>
<i>bhaiṇ</i> , sister.	Obl. <i>bhaiṇū</i>	

-ē indicates motion from, *dūrē* from far, *gharē*, from the house.

PRONOUNS.

	1st.	2nd. Sing.	3rd	yō, this.
N.	mē	tī	ōh	yō
G.	mhārā	tūhārā	usnā	isnā
D.A.	mē	tī	usnī	isnī
Agent.	mē	tī	unī	inī

		Plur.		
N.	as	tus	ōh	ēh
G.	sāhrā	suāhrā	unhē nā	inhē nā
D.A.	asē nī	tusē nī	„ nī	„ nī
Ag.	asē	tusē	unhē	inhē

Kun, who? Obl. *kus* (*kusnā*, &c., but *kusā kōlī* 'from whom.')

jo, who Obl. *jis*

Kōi, anyone, „ *kusē*.

Kitna? *jitnā*, and *itnā*=how?, how, and so much or many, are regular.

Kēhrā, which?, *jēhrā*, which, regular.

ADJECTIVES. In -ā, e.g., *mōndā*, ill. Masc. like *ghōrā*, fem. like *munḍī*. Adjectives in a consonant are not declined.

Comparison. No special forms for compar. and superl. *caygā*, good, comp. *istī caygā*, i.e., better than this. Superl. *sārēḍī tī caygā*, better than all.

Adverbs formed as in Panjābī; often adjs. are used as advs., e.g., *charī ēh gal* only this matter.

Suāh, to-morrow, *ajē* still, yet, *jōygtē*, quickly.

VERB.

The auxiliary has a bewildering number of forms; *thēs*, &c., means to exist, to be, and is therefore not an auxiliary.

	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.
Pres. I am, &c.	thēs	thī	thēā (f. thī)	thēḥ	thēā thaē (f. thīḥ)	
	ēs	i	ā	ḥ	ā	ē
	nā ēs	nā i	nā (f. nī)	nēḥ (nēāṁ)	nēā	nē
	dā ēs	dī	dā (f. dī)			dē

dēḥ and dēā for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c.	asēs	asī	asā (f. asī)	asēḥ (asēāṁ)	asēā	asē
	nā asēs			nē sēḥ (sēāṁ)	nē sēā	nē sē
	sēs	sī	sā (f. sī)	sēḥ (sēāṁ)	sēā	sē

Conjugation, *Mārnā*, beat.

Pres. I am beating	mārnā	ēs	ī	ā	mārnō	ī	nēā	ē
Impf. I am beating	„	asēs or sēs; sī, &c., sā, &c., sēaū	sēā	sē				
Fut. I shall beat	mārsī	mārnau	mārsī	mārnēaū	marlēā	mārlē		
Imperat.		mār			mārā			
Past, I beat, &c., agentive form of pronouns with				mārēā,	which agrees with the object			
Pres. Perf. The same form with	mārēā	ā	(pl. māre ē)					
Plupf.	„	„	mārēā	sā	(pl. māre sē)			
Participles, Pres.	mārnā,	Past, māreā;	having beaten,	māri,	māritē			
Passive, Pres. I am being beaten,	mē	mārnō	nai	ēs,	tū	mārnō	nā	ī, ōh
		mārnō	nā					
	Plur.	ās	„	nēā,	tus	„	nēā,	ōh
		mārnō	nē					

Other tenses are similarly formed.

Gachnā, go.

Pres. Pa. gēnā	Pa. gā.	Tenses with Pres. Pa. are formed as in mārnā
Past, I went	gā	asēs gā asī gā asā gē sēā gē sēā gē sē
Fut.		gēsā, &c.

The following verbs shew slight irregularities:

achnā, come pr. p. *ēnā*, pa. p. *āyā*; *dēnā*, give, pr. p. *dīnā*, pa. p. *dīnā*; *hinā*, take, pa. p. *hindā*, *karnā*, do, *kitā*; *hōnā*, become, pa. p. *hūā* (f. *hōī*).

Causative verbs are formed as in Panjābī, e.g., from *julnā*, go, walk, *jōlnā*, cause to walk, send, cf. Panj. *turnā*, *īornā* with the same meaning.

The Prodigal Son.

Hiks ādmīā nē dō puttur thīs, nikkē puttrē nē piū nū
 One man of two sons were-to-him, little son by father to
 ākhēā, abbā mālē nā jēhṛā hissa mē ēnā mē dē,
 was-said, Father property of what part to me comes to me give,
 usnē - unhē biccā māl baṇḍī hindā, thōrēā dihārēā wice
 by him them in property dividing was-taken, few days in
 puttrē sārā māl kaṭṭhā kitā, tē dūr kusā milkhā ice
 by-son all property together was-made, and far some country in
 gā uṭhī tē ūs jāō lūcpuṇā nē māl sārā
 went having-arisen and that place licentiousness with property all
 barwād kārī chōrēs, jis wēlā sārā kharc kari
 ruined making was-left-by-him what time all spending made

chōṛēā us mulkhā icc baṛā kāl pai gēā, baūh tāng
 was left that country in great famine falling went, very straitened
 hīwā us jāē kusē girāēwālē kōl gacchī rēhā unī usnū
 became that place (in) some villager near going stayed by him to-him
 apnī bārī sūr cārēājōlēā. Jēhriṣ phaliṣ sūr khāṇē sē ṓh
 own field (in) pigs to-feed was sent. What husks pigs eating were he
 ākhṇā sā inhē nē mē apnā pēt bharṣ, tē ṓsnū kōī
 saying was them with I own stomach may fill and to him anyone
 na sā dīnā, jis wēlā hōsā icc āyā unī dilā icc ākhēā
 not was giving, what time sense in came by him heart in was said
 mhārē piū kōl kitrē mazūr rajjītē khādōwālē, mē itthē
 my father near how many labourers satisfied eaters (are) I here
 bhukkhā marnā ēs, mē uṭhī piū kōl gēsṣ tē ṓsnū
 hungry dying am, I having-arisen father near will-go and to him
 gacchī ākhsṣ ai abbā mē Khudā nā tē tuhārā gunāh
 having-gone will say O father by-me God of and thy sin
 kitā tē tuhārā puttār ākhnē jōgā nais rēhā, Mē apnē
 was-done and thy son to say worthy not-am-I remained, me own
 mazūrā jēhā banā, fēr uṭhī piū apnē kōl gā ṓh aṛē
 labourer like make, then having-arisen father own near went, he still
 durō achnā tē piū nē usnū hērēā tē usnū tars āyā
 from-far coming and father by him-to was-seen and to-him pity came
 tē dauṛī usnū galā lāī hindēs, tē
 and having-run him-to neck (to) attaching was-taken-by-him and
 usnū cam dīnāēs, piū naukārē ākhēā cangē
 to him kiss was-given-by-him, by father servants to was-said good
 kaprē khad hinē acchā tē jōngtē luāī
 clothes taking-out taking come and quickly causing-to-be-attached
 chōṛā, tē angli tē chāp tē pairē jōṛā lāī
 leave and finger on ring and feet-to pair (of shoes) attaching
 chōṛās tē palēā waihrā ānī halāl karā, as
 leave to him and kept calf having-brought lawful make, we
 khāī khusi karṣ, mharā yō puttār mari gā asā,
 having-eaten happiness may-make, my this son dead gone was,
 dūī wār jīnā hōī gā, kutē hōī gā sā
 second time alive becoming went, somewhere becoming gone was,

phiri labbhēā, tē ōh khusi karn laggē. Usnā barā puttur
 again was-found, and they happiness to make began. His big son
 jīmī wicc sā, jis wēlē apnē gharā kōl aya ōs gānē bajānē tē
 land in was what time own house near came by-him singing, playing and
 naccan nā āwāz bujjhēā, tē naukārā saddi, pucchēā
 dancing of voice was recognised and servant having-called was asked
 yō kai dā. Unī ākhēā tuhārā bhrā achigā tuhārē piū
 this what is. By-him was-said thy brother came by-thy father
 palēā nā baihrā halāl karāyā is gallā ki usnū
 kept calf lawful was-caused to-be-made this matter-for that him
 caggā bhalā labbhēā; ōh khafē hwā andar nēhī gēhnau usne
 well sound was-found, he angry became in not going by his
 pēō bāhar gacchi mitaunā ēs, unī apnē piū
 father out having gone was-persuaded-by-him, by-him own father (to)
 ākhēā, dikkh mē kitnē baras tuhārī ṭahl kitī tē
 was-said, see by-me how-many years thy service was-done and
 kadē tuhārī āklukhi mē nēhī mōri, tū kadē mē bakrēā
 ever thy saying by-me not was-turned, by thee ever to me goat
 nā bakrōṭā nae dittā mē apnēāū dōstē khāwā, tē jis
 of kid not was-given I own friends (with) may-eat and what
 wēlē yō puttur tuhārā āyā jis tuhārā sārā māl kanjriē
 time this son thy came by-whom thy all property harlots
 ice barwād kitā, tū palēā nā baihrā halāl
 in spoiling was-made, by-thee kept calf lawful
 karāyā unī ākhēā putturā tū hamēsh mē kōl
 was-caused-to-be-made, by him was-said, son thou always me near
 dī, jēhrā kujjh mhārā thēā yō tuhārā, tē khusi karnī
 art what something mine exists that thine and happiness to make
 tē khush hōnā cauṇi sī, yō tuhārā bhrā marī gā asā,
 and happy to be desirable was this thy brother dead gone was,
 dūi wār jinā hōigā, kutē hōigā sā phiri
 second time alive becoming-went, somewhere becoming gone was again
 labbhēā.
 was found.

STORY.

Sāhrē milkhā ice aprāji sī, tē māliā kōi na sā, tē hiks
 Our country in self-rule was and property-tax any not was and one

raja caṛhēā larāi laggi, jimīdārē lōkē nīṣ muṇḍiṣ kappan
king came up, war was-attached farmer people of heads to cut

hoiṣ, jō sipāhi muṇḍi kappi hinnē usnī panj rupayyē rājā
became, what soldier head cutting may-take to him five rupees king
bakhsis dē tē muṇḍi āp hinnē, jad baūh kappan hōiṣ
reward may-give and head himself may-take, when many cutting became
cār rupayyē dinē laggā, fēr traī, fēr dō, hikk rupayyā, tē
four rupees to give began then three, then two, one rupee and
chēkur atth ānē, jad atth ānē fi laggi puttur
finally eight annas, when eight annas each was-attached the son

mukariēs, ki mulkh ujarēā, rēhā kōi na, is
refused-to-him that country wasted is, remained any-one not, this
mulkhā bicc bassi kun, tē triē sakhsē nīṣ khallī nikhtiṣ,
country in will-live who? and three men of skins were skinned

tē bhūhē kannē bhariṣ tē bhēji dīniṣ rājē kōl, tē puttrē
and straw with were-filled and sending were given king near and by son

ākheā inhē lōkē nī māriē nau, inhē mulkhā icc basau, tē
was-said these people to kill not them country in cause-to-dwell and

māliā hinnau, māliā mukarrar kitā gā.
property-tax take, property-tax appointing was-made.

Punchi.

- | | |
|--|------------------------------|
| 1. hëkk, one. | 36. jangut, boy, kuṛi, girl. |
| 2. dō, two. | 37. puttur, son. |
| 3. trai, three. | 38. dhi, daughter. |
| 4. cār, four. | 39. ghulām, slave. |
| 5. panj, five. | 40. jimīdār, cultivator. |
| 6. chē, six. | 41. guāl, shepherd. |
| 7. satt, seven. | 42. Rabb, &c., God. |
| 8. atṭh, eight. | 43. Shaitaun, Devil. |
| 9. nau, nine. | 44. diṭṭ, sun. |
| 10. das, ten | 45. cann, moon. |
| 11. wiḥ, twenty. | 46. tāṛā, star. |
| 12. das tē dō wiḥā, fifty. | 47. agg, fire. |
| 13. panjwiḥā, hundred. | 48. paunī, water. |
| 14. hatth, hand. | 49. ghar, kōṭhā, house. |
| 15. pair, foot. | 50. ghōṛā, horse. |
| 16. nakh, nose. | 51. gaiv, cow. |
| 17. akkh, eye. | 52. kuttā, dog. |
| 18. mūḥ, mouth. | 53. billā, cat. |
| 19. dand, tooth. | 54. kukkuṛ, cock. |
| 20. kōnn, ear. | 55. badk, duck. |
| 21. bāl, hair. | 56. khōtā, ass. |
| 22. sir, head. | 57. ūṭh, camel. |
| 23. jīb, tongue. | 58. pakhrū, bird. |
| 24. pēṭ, belly. | 59. gacchnā, go. |
| 25. lakk, lower back, kōṇḍ, upper
back. | 60. khānā, eat. |
| 26. lōhā, iron. | 61. bēhnā, sit. |
| 27. saunan, gold. | 62. acchnā, come. |
| 28. cāndi, silver. | 63. mārṇā, beat. |
| 29. pēō, abbā, father. | 64. uḍṇā, stand. |
| 30. mā, mother. | 65. marnā, die. |
| 31. bhrā, brother. | 66. dēnā, give. |
| 32. bhēn, sister. | 67. nasnā, dauṛṇā, run. |
| 33. mard, man. | 68. tōṛē, up. |
| 34. kuṛi, woman. | 69. kōḷ, nērē, near. |
| 35. janaunī, wife. | 70. bṇē pun, down. |
| | 71. dūr, far. |

- 72. aggē, before.
- 73. picchē, behind.
- 74. kuṇ, who.
- 75. kai, what.
- 76. kiā, why.
- 77. tē, and.
- 78. but.
- 79. if.
- 80. auhañ, yes.
- 81. nēhī, no.
- 82. hāē hāē, alas.
- 83. ghōr -ā, a horse.
- 84. -ī, a mare.
- 85. -ē, horses.
- 86. -iā, mares.

- 87. dānd, a bull.
- 88. gaiv, a cow.
- 89. dānd, bulls.
- 90. gavā, cows.
- 91. kutt -ā, a dog.
- 92. -ī, a bitch.
- 93. -ē, dogs.
- 94. -iā, bitches.
- 95. bakr -ā, a he goat.
- 96. -ī, a female goat.
- 97. -ē, goats.
- 98. har -n, a male deer.
- 99. -nī, a female deer.
- 100. -n, deer.

1. tuhārā kai naū dā ? what is your name ?
2. is ghōrē di kitrī umr di ? how old is this horse ?
3. is jāi hōi Kashmīr kitnē kōt di ? how far is it from here to Kash-
mir ?
4. tuhārē pēū dē ghar kitrē puttur hain ? how many sons are there
in your father's house ?
5. ajj dūr julēā ēs, I have walked a long way to-day.
6. mhārē cācē nā puttur isnī bhēn biāi nīs, the son of my uncle is
married to his sister.
7. citṭē ghōrē nī kāṭhi gharā icc, in the house is the saddle of the
white horse.
8. ghōrē ar kāṭhi bā, put the saddle upon his back.
9. mē usnē puttṛē nū phāṭā nē māṭhā, I have beaten his son with many
stripes.
10. ṭh uppurē nakkē uppur mālā cārṇā ā, he is grazing cattle on the top
of the hill.
11. būṭē bhēṭh ghōrē ar carḥā nā, he is sitting on a horse under that
tree.
12. usnā bhrā usnī bhainū thī barā, his brother is taller than his sister.
13. isnā mul ḍhāi rupayyē, the price of that is two rupees and a half.
14. mhārā pēō us nikkē gharā icc rēhnā, my father lives in that small
house.
15. yō rupayyā usnū dē (pl. dēā), give this rupee to him.
16. us kōḷō ē rupayyē bin, take those rupees from him.
17. usnū baūh mārī tē rassīā nē bannhīs, beat him well and bind him
with ropes.
18. khūhē iccā paupī khaḍḍh, draw water from the well.
19. mē aggē jul, walk before me.
20. kusnā jangut tū picchē picchē jūnā ā ? whose boy comes behind
you ?
21. kusā kōḷī mulli hindā ? from whom did you buy that ?
22. giraū nē kusē haṭṭiwālē kōḷī hindā, from a shopkeeper of the village.

PĀḌARĪ.

Pāḍarī is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kishṭawār, on the banks of the Cināb. In some striking particulars it resembles Paṅgwālī, which is spoken in Pāṅgī, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Paṅgwālī words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāṅgī, while at the same time differing from the words of other neighbouring dialects.

NOUNS.		<i>Sing.</i>	<i>Plur.</i>
N.	bāb,	father	bāb
G.	bab-ar		bab-au kar
D.	-as		-au
Ab.	-al		-au kōl

So also *mōhan*, man, *badhāl*, ox.

Nouns in *-a* take *-ē* in the N. pl. *ghōrā* horse, *ghōrā*; *bakra*, goat, *bakrē*; *kūtar*, dog, fem. *kutōr*, bitch, *kūtar* dogs.

Fem. Nouns.

Kū-ī, girl, daughter, Sing. *-yar -yas -yal*

Plur. *kūī*, *ku-yau kar -yau -yau kōl*.

gā, cow, has N. pl. *gōi*.

PRONOUNS.			<i>Sing.</i>				<i>Plur.</i>		
	1st	2nd	3rd	1st	2nd	3rd			
N.	aū	tū	sē	as	tus	tāhṇ*			
G.	miōṇ*	tiōṇ*	tasar	hiṇ	tuṇ	ēṅkar			

Kāhṇ, who ?, *kī*, what ?

ADJECTIVES. *kharā*, good, has *kharī*, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. *kharā*, good, — *tsar kharā*, better than—, *Sabnī kōl kharā*, better than all, best.

VERBS. Auxiliary Pres. I am, &c., *han** *han** *han** *hin** *hin** *hin** (f. *hin**)

Past, I was *thē**, all through f. *thī**.

Pāḍari.

1. yikk, one.
2. * dōi, two.
3. * tlāē, three.
4. tsōr, four.
5. pānz, five.
6. tsbēh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. * dash, ten.
11. bih, twenty.
12. panjāh, fifty.
13. sau, hundred.
14. haṭ, hand.
15. khur, foot.
16. nakk, nose.
17. * ṭir, eye.
18. tōṭar, mouth.
19. dand, tooth.
20. kann, ear.
21. rōṭ, hair.
22. * magir, head.
23. zibh, tongue.
24. pēṭ, belly.
25. pyiṭṭh, back.
26. lōh, iron.
27. sōnna, gold.
28. cāndi, silver.
29. bāb, father.
30. yīj, mother.
31. bhāi, brother.
32. bhēṇ, sister.
33. mōhaṇ, man.
34. ghiōṇ, woman.
35. * zōi¹, wife.
36. * kuā, child.
37. * kuā, son.
38. * kūi, daughter.
39. kām^ā, slave.
40. jim^adār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Haṛmān, Devil.
44. dius, sun.
45. tsanēr, moon.
46. tā^r, star.
47. āg, fire.
48. paai^{vi}, water.
49. * giḥ, house.
50. ghō^r, horse.
51. gā, cow.
52. * kutar, dog.
53. bilai, cat.
54. kukaṛ, cock.
55. ā^r, duck.
56. ass.
57. camel.
58. pō^khur, bird.
59. gāⁿ, go.
60. khāⁿ, eat.
61. biṣ^huā, sit.
62. āⁿ, come.
63. kuṭṇ^a, beat.
64. * khaṛ bhōⁿ, stand.
65. marn^ā, die.
66. diun^ā, give.
67. daur diun^ā, run.
68. bahyur^ā, up.
69. nērī, near.
70. wōndī, down.
71. dūr, far.
72. * agar, before.

73. pö⁴itr, behind.

74. kähp, who.

75. kī, what.

76. * kyas, why.

77. tē, and.

78. tē, but.

79. agar, if.

80. ā, yes.

81. nēhī, no.

82. hai hai, alas.

83. ghō -r^ā, a horse.

84. -rī, a mare.

85. -rē, horses.

86. -rī, mares.

87. badhēl, a bull.

88. gā, a cow.

89. badhēl, bulls.

90. gōi, cows.

91. kutar, a dog.

92. kutōr, a bitch.

93. kutar, dogs.

94. kutōr, bitches.

95. bak -ra, a he goat.

96. -arⁱ, a female goat.

97. -rē, goats.

98. a male, deer.

99. a female deer.

100. deer.

SIRĀJĪ.

Sirāji is spoken in the country north of the Cināb between Rāmban and Bhart on the way to Kishṭawār. Its headquarters may be said to be the large village of Dōḍā, three marches S.W. of Kishṭawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmīrī, on the West to Rambanī, on the N.E. to Kishṭawārī, and on the S. and S.W. to Bhadarwāhī and the Camba dialects. Its general framework is like the Panjābī group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmīrī. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujurī will be traced.

Nouns.		Sing.	Plur.
N.	bāb,	father	bab
G.	babba	ṇō (f. ṇī pl. m. ṇā p. f. ṇī)	babbā, &c.
D.	babbō		"
Loc.	"	mā	"
Ab.	"	atha (hatha)	"
Ag.	babbō		"

Far commoner than the gen. in -ṇō is that in -tō.

		Plur.
	ghar, house	ghar
G.	ghar-ō tō	gharā, &c.
D.	-ō	"
L.	-ō mā	"
Ab.	-ō atha	"
Ag.	-ē	"

so are declined nearly all masc. nouns ending in a consonant.

Mahṇō is thus declined :

Mahṇō man	Plur. mahṇa
Abl. mahṇwē	mahṇā

Shuṇā, dog (with an accented -ā) has the same in the plural.

Ghōr -ō horse obl. -ē plur -ā obl. -ā.

Feminine Nouns.		Pl.
	baig-i land, field	-iā
Ab.	-iā	"

Dhī, daughter, however, takes *dhīē* in N. pl., so *ghōrī*, mare, has *ghōrīē*. *Shunēī*, bitch, has *shunēiū*.

Ending in a Consonant.

Zanān woman Ob. zanāni Pl. zanānī

So *bēhā* or *baihā*, sister.

Gōrū, cow, has *gōrū* in the plur.

PRONOUNS.

	1st	2nd	3rd	yō, this
			Sing.	
N.	aū	tū	su	yō
G.	miṇō	tiṇō	tētō	yētō
D.	mī	tī	tē	yē
Ag.	mī	tī	tēṇi	yēṇi
			Plur.	
N.	āh	tuh	tiṇē	yō
G.	āhmō	tuhmō	tiṇā tō	yiṇā tō
Ag.	asē	tusē	tēṇē	yēṇē

Zō who (rel.) Ag. *zēṇī* pl. *ziṇā*

Kam who? G. *kuh tō*

Kē any one Ob. *kētsī*

ADJECTIVES are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus *juānmatō*, good, *atsaymatō*, bad, *mīṇō*, my, *chittō*, white, are declined like *ghōrō*, and their feminines *juānmatī*, &c., like *ghōrī*.

Comparison. There is no form for comp. and superl. The ideas are expressed as follows: *ukrō*, high,—*athā ukrō*, higher than,—*sabbā athā ukrō*, higher than all, i.e., highest.

ADVERBS, *hī*, yesterday, *az*, to-day, *kālē*, to-morrow, *zharā* (zh not zh) to-morrow early

ittē, here *tittē*, there.

zabla, when, *tyēūla*, then, *kara*, when? *huṇī*, now.

lūgha, quickly.

VERBS.

Auxiliary.

Pres. I am, &c. chi (s) chi (s) chu (f. chi) cha (s) chath cha

Past. I was but-ē (s) -ē (s) -ō (f.-i) -a (s) -ath -ā

• In some places *chis*, *chas*, *butēs*, *butas* are used instead of *chi*, &c.

Conjugation of *mārṇō*, beat.

Aor. or Cond. *mār-ā* (or *-amī*) *-ēs -ī -as* (or *amatā*) *-ath -ēnth*.

Fut. *-ālō -ēlō -ēlō -āmalā -athalā -ēnthalā*

Imperat. *mār māra*.

Pres. *mār* or *mārā* with *chi chi chu cha chath cha*

Impf. *mārā tē mār-ā tē -ā tō -ātā -ātath -ata* (or *mārā* instead of *mārā* throughout), this *tē, tō, &c.*, is the second syllable of *butē*, above.

Cond. Past. Aor. with *butē, aū mārāmī butē*, I would have beaten.

Past. I beat. Agentive form of pronoun with *mārū (mārūō)*.

Participles. Pres. *mārā*, having beaten, *mārīta*.

Passive, *mārī* with the various tenses of *giṣṇō*, go : thus, *aū mārī gālō*, I shall be beaten, *su* or *ōh mārī gō rō*, he had been beaten.

Giṣṇō, go.

Future *gālō gēlō gēilō gāmalā gāthalā gainthalā*

Pres. *gā* *chi, &c.* Impf. *gā tē, &c.*

Past. *gēs gēs gō gā gāth gā*

Plupf. *gō-rē -rē -rō -rā -rāth -rā*

Jaiṇō, (*jēṇō*) come.

Fut. *jālō jēlō jēlō jāmalā jēthalā jinthālā*

Pres. *jā* *chi, &c.* Impf. *jā tē, &c.*

Past. *āwē āwē āō (āwō) āwā āwath āwā*

Plupf. *ū -rē -rē -rō -rā -rāth -rā*.

Bhōṇō, become, pr. p. *bhōā*, pa. p. *bhōitā*.

Past *bhūē*, like *butē*.

Dēṇō, give, pr. p. *dā*, pa. p. *dittō*.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., *kērūēṇī, uzārīlēṇī, zabūēṇī, lāwēṇī, shunūēṇī, shaduēṇī*, for he did, wasted, sent, attached, heard, called. *dittāṇī* occurs agreeing with a fem. obj., something fem. was given by him. *kōryēm*, I did. *kēuriēm*, I did (with fem. object), *dittuit*, thou gavest. In *bhējusēṇī* two suffixes are found *-s-* being for the object, and *ṇ* for the agent; he sent him, *usnē (-ēṇī) uskō (s) bhējā*. *Thū* and *sū* will be found as direct and indirect obj., sing.

The Prodigal Son.

Ēkī māhṇuē tā dūi puttur butā nikkā maṭṭhā nē babbē zabuē

One man of two sons were, little boy by father to was said

Babbē tiṇē māla tō hissō zō mī jā chu su mī dē,
Father thy property of part which to me coming is that to me givē,

apņō māl tēpi baṇṭi dittō, thōrā dinā nē māk nikke puttrē
own property by-him dividing was given, few days of in by-little son
sab jamē kēri lō dūr mulkhō safar kērūēpi
all together making was-taken far country to journey was-made-by-him,
titthē tēpi māl apņō uzārī lēpi, zablā māl
then by-him property own wasting was-taken-by-him when property
apņō uzārī lēpi tē mulkhō mā kāl barō paif
own wasting was-taken-by-him that country in famine great falling
gō tē sū barō tang bhōf gō, tē mulkhō tē ēkki
went and he very straitened becoming went that country of one
rahnēbālē laba gēs tēpi appiā baigiā mā sūr tsarnē
dweller near went-to-him by-him own field in swine to graze
bhējusēpi, ziṇā phaliā sūr khā tā sū maṇē
was-sent-to-him-by-him, what husks swine eating were, he heart
māk karā tō aū apņō pēt bharā tē kē dā tō
in making was I own stomach may fill, to-him any one giving was
nā. Zablā hōshō mā āo tyēbla zabūēpi mēnē babbā tē
not. When sense in came then was-said-by-him my father of
mazūr kita rajji rōfi khā chi, aū itthē buchā
labourers how many being satisfied bread eating are, I here hungry
marā chi, aū apnē babbō kaṇē uṭhita calē gālō, zabālō hē
dying am I own father near having-arisen going will go will say O
Babbā Khudāyō tō tē tiṇō gunāh kōryēm, yā gall cangi
Father God of and thy sin done-was-by-me this matter good
nēhf lōk zabēnth tiṇō puttur chu, apņō mazūr mi baṇāwā,
not people may-say thy son is, own labourer me make
sū apnē babbō kaṇē uṭhita āo su dūr butō su babbē
he own father near having-arisen came he far was him by-father
hērūō, tē tē rēhm āo phiri daurita gō tē galē
was seen and to him pity came again running went and neck
sāthi lāwēpi tē shunḍiā dittiāni, puttrē tē
with-was-attached-by-him and kisses were-given-by-him, by-son to-him
zabūē hē Babbā Khudāyō tō tē tiṇō gunāh kōryēm
was-said O Father God of and thy sin was-done-by-me
yā gall cangi nēhf lōk zabēnth tiṇō puttur chu, Babbē
this matter good not people may-say thy son is By Father

natkarāṇṇe ne zabūo sabbaṇe atha talla cangga lūshā arō, tē
servants to was said all than clothes good quickly bring him
pur lāwa, tē hatthō chāp lāwa thū, pēṇṇe ne jōrō lāwa thū,
on attach and hand-on ring attach to-him, feet with pair attach to him
palurō batsurō ārita phatṭa thū āh khāmū tē khushī
kept calf having brought kill it we may-eat and happiness

karāmū, yō mēṇō puttur mari gō rō, tē huṇi uṭhūo rāzi
may make this my son dead gone was and now arose well

bhōṭṭa, ghadza gō rō huṇi mēli gō, tiṇe khushī karnē
having-become, lost gone was now found went, they happiness to make
lagūā tētō baḍḍō puttur baigīā mē butō, zabla gharē nēṇe āwō tyēbla
began his big son field in was when house near came then

bājē tō tē natsnē to bār shuṇṇēṇi, ēkki apṇō
instrument of and dancing of noise was-heard-by-him one own

māhṇō shadūṇi su putsūṇi yō kut chu, tēṇi
man was-called-by-him him was-asked-by-him this what is, by him

zabūe tiṇō brhā āo tiṇe babbē batsurē palurē
was-said thy brother came by-thy father calf kept

halāl kērāwēṇi yā gallā cangā
lawful was-caused-to-be-made-by-him this matter-for well

ladūṇi, su rōshē bhūe antar na gāhṇe cācē, babb
he-was-found-by-him he in-a-huff became in not to go wished father

tētō bēlhr gō su patiāṇe lagūe, tēṇi apṇe babbō
his out went him to persuade began by-him own father-to

jiwāb dittō mi kitē barīe tēṇi khidmat kēūriēm
answer was-given by-me how-many years thy service was-done-by-me

tiṇō ākhō kadē na mi mōṇū kadē bakrē tō baccō mē
thy saying ever not by-me was-turned, ever goat of little-one me

kāṇ na dittūit aū apṇe dōstāṇe nē sāthi khushī
for not was-given-by-thee I own friends of with happiness

kērāmūtu, zabla tiṇō puttur ūrō zēṇi tiṇō māl kanjriē
may make, when thy son came by-whom thy property harlots

ṇi hath-a udzāṇṇēṇi tē tētē khātir palurō batsurō
with wasted-was-by-him, and his sake kept calf

phatṭ bāū. tēṇi tē zabūe puttrā tū sadā mē sāthi
killed was, by him to him was-said Son thou always me with

chi zō kī miṇō chu sō tiṇō chu, par khushī kērnī
 art what anything mine is that thine is but happiness to make
 khush bhōṇō caṅgi gal buti, tiṇō yō brhā mari gō
 happy to-become good matter was thy this brother dead gone
 rō tē huṇi uṭhūō rāzi bhōṭa, ghadza gō rō huṇi
 was and now arose well having-become lost gone was now
 mēli gō.
 being-found went.

EXTRACTS.

Rāti icch pōuō kukkriā khiāṇi phiri baḍḍō nuksān
 At night bear fell hens to eat then great harm
 kērūēṇi padrō mṣ, lō bhūi tē ōtrēi phiri tētē
 was-done-by-him level in, light became and early again his
 magar bhūā dāsh māhpā, khuriē calē gā sū, dūr gā
 after became ten men track going went to-him, far went
 su tē zārō mṣ suttōrō butō, titthē khāṇē khāṇ pouō, titthē
 to-him and den in asleep was there food to eat fell there
 phiri bundūki dittiā sū, na lagiā phiri nashī
 again guns were given to-him, not were-attached, then running
 gō tila hatha gharē calē āwā, dōkē di lōkē
 went, then from house to coming came, second day by people
 mārā. Parū ti gal chi.
 was killed. Last-year of matter is.

Tahsildārē ti ciṭṭhi jṣ chi. Mazūr ḍērē bāpat
 Tahsildar of letter coming is. Labourers dwelling about
 ārnā, bakrō, khaṭ, bhāṇḍā, kukkur ārnā, ḍērō
 to bring, goat, beds, vessels, cocks, to bring, dwelling
 langhēita gharē jēṇō, itthē mṣ kīh kasūr bhēi
 having-passed-on house-to to-come, there in any fault may-become
 ta zērīmānō ḍēṇō chip. Aū hāzir bhūē.
 then fine to-give is. I present became.

Maī tō ghiwāṇō dūi cilkī, waddiē bi nikkīē duddh
 Buffalo of tax two ten-annas big also little milk
 cumpēwāli bi yō āhi pur zulm chu. Shōu bhēḍā bakrī shē
 • drinker also, this us on violence is. 100 sheep goats six

rupayya tṣōur āna gābcarāi. Itthē mṣṣ bāūrō yō butō
 rupees. four annas grass-feeding. Here in kid which was
 ik sāla māp butā, az ghiṇī lēṇ lagūā, tē
 one-year-old free were to-day taking to take they-have-begun and
 az gōrū gaṇṣṣ cha, ghar zē baṇāwa cha, illā tō. mul
 to-day cows counting are, house if making are it of price
 ghinṣṣ chan, diārā tō hukm na chu kaṭṭē tō, zō hōri lakri
 taking are, deodar of order not is cutting of, what other wood
 chiā baṭṭē na dṣṣ cha.
 is to-cut not giving are.

(Note.—The *ḍērō* referred to above is the annual procession from Jammū to Sri Nagar and back of the Inner Palace or Mahārāja's Ladies and their escort).

Sirāji.

- | | |
|----------------------------|----------------------------|
| 1. ikk, one. | 37. matṭhō, son. |
| 2. dūi, two. | 38. dhi, daughter. |
| 3. trēi, three. | 39. kāmō, slave. |
| 4. tsōur, four. | 40. jīmīdār, cultivator. |
| 5. pānts, five. | 41. guāl, shepherd. |
| 6. <u>sh</u> āh, six. | 42. Paṇmēsar, God. |
| 7. satt, seven. | 43. <u>Sh</u> atān, Devil. |
| 8. aṭṭh, eight. | 44. dīs, sun. |
| 9. nau, nine. | 45. cann, moon. |
| 10. das, ten. | 46. tāra, star. |
| 11. bih, twenty. | 47. agg, fire. |
| 12. panzā, fifty. | 48. pāṇi, water. |
| 13. <u>sh</u> ōu, hundred. | 49. ghar, house. |
| 14. hatth, hand. | 50. ghōrō, horse. |
| 15. khur, foot. | 51. gōrū, cow. |
| 16. nakk, nose. | 52. <u>sh</u> uṇā, dog. |
| 17. acchi, eye. | 53. bilār, cat. |
| 18. mūh, mouth. | 54. kukkur, cock. |
| 19. dant, tooth. | 55. batkī, duck. |
| 20. kann, ear. | 56. khar, ass. |
| 21. kō, hair. | 57. ūṭ, camel. |
| 22. ruṭ, head. | 58. pōtō, bird. |
| 23. jib, tongue. | 59. giṣṇō, go. |
| 24. iḍḍ, belly. | 60. khāṇō, eat. |
| 25. piṭṭh, back. | 61. miṣṇō, sit. |
| 26. lōhā, iron. | 62. jaiṇō, come. |
| 27. sōnnā, gold. | 63. mārñō, beat. |
| 28. cāndī, ruppā, silver. | 64. khārōṇō, stand. |
| 29. bab, father. | 65. marnō, die. |
| 30. i, mother. | 66. dēṇō, give. |
| 31. brhā, brother. | 67. dauṇō, run. |
| 32. bahiṇ, sister. | 68. kharō, up. |
| 33. māhṇū, man. | 69. nērō, near. |
| 34. zauān, woman. | 70. urō, down. |
| 35. zanān, wife. | 71. dūr, far. |
| • 36. matṭhō, child. | 72. agar, before. |

- | | |
|-----------------------|----------------------------|
| 73. pat, behind. | 87. dānt, a bulls. |
| 74. kam, who. | 88. gōrū, a cow. |
| 75. ki, what. | 89. dānt, bull. |
| 76. ki, why. | 90. gōrū, cows. |
| 77. tē, and. | 91. <u>shuṇ</u> -ā, a dog. |
| 78. but. | 92. -ēi, a bitch. |
| 79. zē, if. | 93. -ā, dogs. |
| 80. ā, yes. | 94. -ēiā, bitches. |
| 81. nēhī, no. | 95. chērō, a he goat. |
| 82. hai, alas. | 96. bakri, a female goat. |
| 83. ghōṛ -ō, a horse. | 97. chērā, goats. |
| 84. -ī, a mare. | 98. harn -ō, a male deer. |
| 85. -ā, horses. | 99. -ī, a female deer. |
| 86. -īē, mares. | 100. -ā, deer. |

1. tiṇō nam kut chu ? what is your name ?
2. yē ghōrē thi ummar kittū chi ? how old is this horse ?
3. ullaḥ athā Kashmīrā tṣā kittō dūr chu ? how far is it from here to Kashmir ?
4. tiṇē babbō tē gharō mṣā puttur kita cha ? how many sons are there in your father's house ?
5. aḥḥ aḥḥ baṛā dūr āwē, I have walked a long way to-day.
6. mēṇē tsatsē tō puttur tēti bēḥṇi sāthi biāō rō chu, the son of my uncle is married to his sister.
7. gharō mṣā chittē ghōrē tī kāṭhī chī, in the house is the saddle of the white horse.
8. kāṭhī piṭṭhī pur kasi laththō, put the saddle upon his back.
9. tētē puttrē mē matē kōrṛē mārū ā, I have beaten his son with many stripes.
10. pahārō tē shirē gōrū bakriā tsārā chu, he is grazing cattle on the top of the hill.
11. ghōrē bēḥḥi butṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētō brhā bēḥṇi athā baḍḍō chu, his brother is taller than his sister.
13. yētō mul ḍhāi rupayyō chu, the price of that is two rupees and a half.
14. mēṇō babb yē nikkē gharō rahā chu, my father lives in that small house.
15. yō rupayyā tē dē lē, give this rupee to him.
16. yō rupayyā tiṇ ghīṇi jē, take those rupees from him.
17. mast mārō thū tē radzū sāthi bandhī thū, beat him well and bind him with ropes.
18. khūhō mṣā pāṇi ghīṇi jē, draw water from the well.
19. mē āri āri cal, walk before me.
20. kāntō maṭṭhō tī patā jṣā chu ? whose boy comes behind you ?
21. yō kāh athā mul āwath, from whom did you buy that ?
22. grāmō kētsiā haṭiābāliā atha, from a shopkeeper of the village.

RĀMBANĪ.

Rāmbanī is, like Pöğuli which it closely resembles, connected with Kashmīrī; it is however further away from Kashmīrī than Pöğuli is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbanī has very largely a Panjābī pronunciation, Pöğuli is pronounced like Kashmīrī—thus for example *ghōṛṛṛ* would be differently pronounced in the two.

NOUNS.

	Sing.	Plur.
N. bābb,	father	bābb
G. babb-a	saṇ (f. saṇī, pl. saṇā, saṇyī)	babb-aṇ saṇ, &c.
D. -a		-aṇ
Ab. -a	thā	-aṇ thā

māṇṇ-ō, man, obl. s. -ā n. pl. -ā obl. pl. -aṇ

So also *ghōṛṛ*, horse, *lōk* or *lōkṛ*, boy

Shuṇā, dog and *tsirrū*, goat do not change for the nom. pl.

Fem. Nouns.

	Sing.	Plur.
N. kuṛhi,	daughter	kuṛh-iā
G. kuṛ-hi saṇ	(saṇī, saṇā, saṇyī)	-iaṇ, &c.
D.A. -hī		-iaṇ

So *ghōṛī*, mare

Zanānā, woman takes *zanānī* in the plur.

Shuṇē, bitch does not change for the nom. pl.

bahīṇ, sister has obl. *bahīṇā*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbanī is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.

PRONOUNS.

Sing.			Plur.		
1st	2nd	3rd	1st	2nd	3rd
N. aũ	tu	su	N. as	tus	tiṇ
G. miṇṇā	tiṇṇā	tēs-aũ (f. ěĩ)			
D. mĩ	tĩ	tēs	G. as-aũ (f. ěĩ)	tus-aũ (f. ěĩ)	tiṇ-au (f.-ěĩ)
Ag. mĩ	tĩ	tiṇ	Ag. asaĩ	tusaĩ	tiṇēĩ

tēs-aũ makes *tēswe* in the oblique and others in *-aũ* are similarly inflected.

kitō, how much or many ? fem. *kitā*, plur. *kitā*.

kaṁ, who ? G. *kaṁ-aũ*. *Yū* = this.

ADJECTIVES are declined chiefly like nouns, thus *caṇḡō*, good, is like *māhnō*, and its fem. *caṇḡĩ* is like *kuṛhĩ*.

Comparison is expressed by the positive form with *thā*,—*thā caṇḡō*, = better than—, *sabbaṇ thā caṇḡō*, better than all, i.e., best.

VERBS.

Auxiliary Pres. I am &c. *chus chus chu chasam chath chi*

Past *āt-us -us -ū -asam -ath -ā*

Mārnu, beat pr. p. *mār* or *mārā*, pa. p. *mārtumut*

Aor. or Fut. *mār-ā -as -ĩ -am -ath -tĩ*

Pres. *mār* or *mārā* with auxil. pres. *chus*, &c.

Impf. " " " " " past *ātus*, &c.

Past Agentive form of pronouns with *mārtu*

Pres. Perf. " " " " " *mārtumut chu*.

Plupf. " " " " " *mārtumut ātū*.

Passive. *mārĩ*, with various parts of *gatshnu*, go. Thus *aũ mārĩ gatsh chus*, I am being beaten, *aũ mārĩ gatshā* or *gēūs*, I shall be or was beaten.

Gatshnu go, pr. p. *gatsh* or *gatshā*, pa. p. *gōmut*

Aor. or Fut. Pres. Impf. regular like *mārnu*

Past. *gēūs gēūs gēū gēāsam gēūth gēū*

Pres. Perf. and Plupf. *gōmut* with pres. auxil. *chus*, &c., and past aux. *ātūs*, &c., respectively.

ēṇū, come, pr. p. *ē*, *raḥnu*, remain, pr. p. *rāh*.

Rāmbanĩ has compound verbs after the Panjabĩ and not the Kashmĩrĩ model, e.g., *ghinĩ lainu*, take outright, Urdū *lē lēnā*.

Rāmbanī.

- | | |
|---------------------------------|--------------------------------|
| 1. ik, one. | 37. lōk, son. |
| 2. dīh, two. | 38. kuṛhī, daughter. |
| 3. cēī, three. | 39. kām ^ā , slave. |
| 4. tsaur, four. | 40. zamindār, cultivator. |
| 5. pants, five. | 41. guāl, shepherd. |
| 6. shē, six. | 42. Paṇmēsar, God. |
| 7. satt, seven. | 43. <u>Shatān</u> , Devil. |
| 8. aṭh, eight. | 44. dūs, sun. |
| 9. nau, nine. | 45. tsanni, moon. |
| 10. das, ten. | 46. tār ^ā , star. |
| 11. bih, twenty. | 47. agg, fire. |
| 12. panzāh, fifty. | 48. pāñī, water. |
| 13. shau, hundred. | 49. ghar, house. |
| 14. hatth, hand. | 50. ghōṛ ^ā , horse. |
| 15. khur, foot. | 51. gau, cow. |
| 16. nakk, nose. | 52. shuṇā, dog. |
| 17. acch, eye. | 53. bilār, cat. |
| 18. mū ^ā , mouth. | 54. kukkur, cock. |
| 19. dant, tooth. | 55. batkī, duck. |
| 20. kann, ear. | 56. khōt ^ā , ass. |
| 21. kēsh, hair. | 57. ūt, camel. |
| 22. ruṭ, head. | 58. pakhrū, bird. |
| 23. zibh, tongue. | 59. gatshnu, go. |
| 24. pēt, belly. | 60. khāṇu, eat. |
| 25. piṭṭh, back. | 61. bimṇu, sit. |
| 26. lōhā, iron. | 62. ēṇu, come. |
| 27. sōnū, gold. | 63. mārnu, beat. |
| 28. cāndī, silver. | 64. khaṛōnu, stand. |
| 29. babb, father. | 65. marnu, die. |
| 30. ammā, mother. | 66. dēṇu, give. |
| 31. brhā, brother. | 67. dauṛnu, run. |
| 32. bahin, sister. | 68. ubhu, up. |
| 33. mahṇ, man. | 69. nēṛē, near. |
| 34. zanān ^ā , woman. | 70. khalō, down. |
| 35. zanān ^ā , wife. | 71. dūr, far. |
| 36. lōk, child. | 72. agar, before. |

- | | |
|------------------------------------|-------------------------------|
| 73. pat, behind. | 87. dānt, a bull. |
| 74. kam, who. | 88. gau, a cow. |
| 75. kut, what. | 89. dānt, bulls. |
| 76. kī, kizug, why. | 90. gawa, cows. |
| 77. tē, and. | 91. <u>ghuṇ</u> -ā, dog. |
| 78. par, but. | 92. -ēī, a bitch. |
| 79. zēkar, if. | 93. -ā, dogs. |
| 80. ẽ, yes. | 94. -ēī, bitches. |
| 81. na, no. | 95. tsirṛū, a he-goat. |
| 82. haī hē, alas. | 96. tsēlī, a female goat. |
| 83. ghō -r ^ā , a horse. | 97. tsirṛū, goats. |
| 84. -rī, a mare. | 98. har -n, a male deer. |
| 85. -rā, horses. | 99. -nī, a female deer. |
| 86. -rīā, mares. | 100. -n, deer. |

1. tiṇō nām kut chu ? what is your name ?
2. ēs ghōrē saṇi kitī umr chi ? how old is this horse ?
3. itt ātā Kashmirā tṣ kitō dūr chu, how far is it from here to Kash-
mir ?
4. tiṇi bappū saṇi gi kitā lōkū chē ? how many sons are there in your
father's house ?
5. aū az dūr hanṭhi karī cali gyūs, I have walked a long way to-day.
6. miṇi pitriē saṇā lōkū tēshwē bahiṇi sāthi biāhtumut chu, the son of
my uncle is married to his sister.
7. gi mṣ chittē ghōrē saṇi kāṭhi chi, in the house is the saddle of the
white horse.
8. kāṭhi tēsēi piṭhi bhēi lathas, put the saddle upon his back.
9. mi tēswe lōkē mata kōrā ditmat chēs, I have beaten his son with
many stripes.
10. yū pahār saṇi shiri bhēi bakriā gawa suṇal chu, he is grazing cattle
on the top of the hill.
11. yū ghōrā bhēi butā khal bimī chu, he is sitting on a horse under
that tree.
12. tēsaū brhā tēshwē bahiṇā thṣ baḍū chu, his brother is taller than his
sister.
13. tēsaū mul dhāi rupae chu, the price of that is two rupees and a half.
14. miṇō bābb is maṭṭhē gi rāh chu, my father lives in that small house.
15. tēs yū rupayya dēṇu, give this rupee to him.
16. tiṇ rupae tēs thṣ ghinni laiṇā, take those rupees from him.
17. tēs juān mārniās gazari sāthi gaṇṭhi, beat him well and bind him
with ropes.
18. talāo mṣ thṣ pāni kāṇi, draw water from the well.
19. mi agar cal, walk before me.
20. kasaū lōkā ti pat patā ē chu ? whose boy comes behind you ?
21. yū kas thṣ muli āṇ chut ? from whom did you buy that ?
22. gāma saṇi kētsi haṭiūbālā thṣ, from a shopkeeper of the village.

PÖGULĪ.

The Pöğuli language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bānihāl Pass. It is therefore spoken in Jammū State. It resembles Kashmīrī, though it is quite unintelligible to speakers of that language. Most Pöğul people know some Kashmīrī. Nearly all the peculiarities of Kashmīrī are found in a modified form in Pöğuli, which being a border language contains also a number of points in common with dialects which look to Panjābi as their fountain head. Pöğuli differs very slightly from the dialect of Pēristān. Pöğul and Pēristān are two streams flowing into the Bishlar, which in turn joins the Cināb. The tract of country across the Bishlar from Pöğul and Pēristān is called Sar; its inhabitants are said to speak the same language.

NOUNS.

	Sing.	Plur.
N.	maul	Māl-a
G.	māla sun (f. sin, pl. sana, f. sanya)	-an sun, &c.
D.	mālis	-an
Loc.	„ manz, &c., &c.	-an, &c.
Ab.	„ laba	- „
Ag.	māli	- „

So *lōk* or *lūk*, a boy, *lōka sun*, *lōkis*, *loki*, &c.
mōhan, man, *mahna sun*, *mahnīs*, &c.

There seems to be considerable indifference about the inflection *-is*, and one hears *-as* and *-us*, but whereas *-as* and *-is* seem rare for inanimate objects, so one seems very rarely to hear *-us* with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in *Kashmīrī* change, according to what word it follows, into *hun* or *uo* or *un*. The oblique of *sun* is *sani* or *sanni*.

Fem. Nouns.

	Sing.	Plur.
N.	kuhrī, daughter	Kūhr-ā
G.	kūhrā, sun, &c.	-an sun, &c.
D.	kūhṛa	-an
Ab.	„ laba	-an &c.
Ag.	kūhṛa	-an

There are as in Kashmīrī, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words *maul* and *mōhan*, above.

Sing.		Plur.	
M.	F.	M.	F.
ghōṛ ^ā , horse	ghōṛ ^ī	ghōṛ ^ā	ghūeur ^ā
hunn ^ā , dog	hu ^ī nni	hunna	hunya
juān-mut, good	-mit	-mata	-maca

PRONOUNS.				
	1st	2nd	3rd	yě, this
		Sing.		
N.	aū	tu	su	yě
G.	mīun	tīun	tēs-au, tyēs-au	-fem. -ēi yēsau
D.	mī	tī	tēs, tyēs	yēs
Ag.	"	"	tin	yin
	as	tus	tiaū	yaū
	asaū	tusau	tiauan	yauan
	asan	tusan	tiauan	yauan
	asēi	tusēi	tiaūēi	yaūēi

tyēs-au, asau, tusau, yēsau are thus inflected

tyēs-au	f.s. -ēi	m. pl. -au	-f. pl. -yě
Abl. s.m.	-wě	s.f. -yě	and so on
mīun, tīun	Obl. tīna,	Ag. tīnī	
ham, who?	G. kas-au	D. kas.	
yu, who	G. yēs-au	Agent yin	
kyět, how many	pl. kyētā		

ADJECTIVES. Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in *-mut*, are declined like *juānmūt*, given above among the nouns. The *s.* of *-is* is usually omitted with adjectives, thus *pananī gharus*, to his house, not *pananīs gharus*. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

Comparison. There is no form for comp. or superl. The positive form is used with, *khota*, than, as *tēsēi bīna khota bōr*, bigger than his sister; for the superl. *sārñī khota*, than all, is used, *sārñī khota bōr*, bigger than all, biggest.

ADVERBS. *Kur, tyur, yur*, whither? thither, hither.
kōr, tēr or *tētī, itī*, where? there, here.
tēblai, then, *yēblai*, now, *yabla*, when

Karnu, do, past, *kō* (with fem. obj. *kē*) pa. p. *kyēmut*.

zapnu, say, past, *jō*

dhañnu, walk, &c., past, *dhañtus*

khalnu eat, past, *khaō* (with fem. obj. *khāē*)

Causative verbs are formed by adding *-al* to the root of the verb, e.g., *khālnu*, eat, *khālalu*, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmīrī. When *-n* is used as an agent to express *by him*, a vowel change occurs, e.g.: *jō* was said, *jōās* was said to him, but *jūn* was said *by* him, similarly *kō* was done, *kūñ* was done by him, *dyutūn* was given by him, *prustūn* was asked by him. Note also *pash̄tumī*, was seen by-me, *jūmnaī*, was said to me (*n*) by him (*n*).

To be able is expressed by *hagnu* used with the root of a verb, e.g., *añ haga gutsh*, I am or shall be able to go.

The Prodigal Son.

Yakis mahnas diḥ lōka āhtā lōkheyē panani mālis jō,

One man to two sons were by-little own father-to was said,

Bāba tīna mālus yō mī hissa yēau, su mī dēh,
Father thy property of what to me part comes that to me give,

tin dyut tiauan manza panun māl, baiṇṭi, manēi dūsēi
by him was given them among own property dividing, five days

pata lōkheyē lōki saurui kō jama tē dūr mulkus
after by-little son all was-made together and far country

manz kaujuin safar, tē tēr allakmat kār sūt
in was-made-by-him journey and there bad work with

kūñ panun māl phanā, yēbla kūñ
was-made-by-him own property destruction, when was-made-by-him

saurui māl kharc ada pē tyēs mulkus manz sakht kāl
all property spending then fell that country in severe famine

tē su samuztu lācār, tērki mulkus rahnawālis laba gō,
and he became helpless, there-of country-of dweller near went

tin pyēntu panani khēti manz sōr gās khālalnē kica, tē yañ
by-him was-sent own field in swine grass feeding for and what

hima sōr khālti āhta su zapti āhtū añ khāla iḍḍ
husks swine eating were he saying was I may-eat stomach

bhara, tē kšs āhtūs na dēti, yabla hōsh ās
 may-fill and anyone was-to-him not giving, when sense came-to-him
 tyabla jūn mīna mālis kyēta mōzur chyī, pūra pōṭh
 then was-said-by-him my father's how many labourers are, ful-ly

idḍ chyī bharti, tē aū chus phāka phaṭti, aū kharṭa mālis
 stomach are filling and I am hunger of dying, I will stand father
 laba gatsha tē tyēs aū zapa Hatsē Bāba, mi kō tiun
 near will go and to him I will say O father, by me was-done thy
 tē Khudā sun gunā, aū chusna lāik tiun lōk zaptiam mī
 and God of sin I am not worthy thy son saying-to-me me
 ti kara mazūr shō, tin pata kharṭhi tē āō mālis laba,
 also make labourer like, that after he stood and came father near,
 su āhtū tirhūi tē māli bāltūn tē tyēs āō tārs tē
 he was far and by father was-seen and to him came pity and
 tyēs nālmūt kūsnē tē mīṭh ditsēn. Lōki
 to him embrace was-made and kiss was-given-by-him. By-son

wōntus Hatsē Bāba mī kō tiun tē Khudā sun
 was-said-to-him O father by-me was-done thy and God of
 gunā, aū chusna lāik tiun lōk zaptiam. Māli pananan
 sin I am not worthy thy son saying to me. By father own

naukaran jūn sārni khōta dāḍḍ juān tswōhai aun
 servants-to was-said-by-him all then garment good quickly bring
 tē tyēs laug tyēswe āhtus manz laugthas wail, khōran manz
 and him-to attach his hand in attach-to-him ring feet in
 jōr tē yūṭh wōts ānṭhan tē karthas halhal, as khālam khushī
 pair and fat calf bring-it and make-it lawful, we may eat happiness

karam, mīun lōk phaṭmut auhtū gō zinda rāntumut auhtū
 may-make, my son dead was went alive lost was
 yablai miltu, tē tiaūēi khushī karnī kē. tyēsau
 now was-found and by-them happiness to make was-made. His

zūṭh lōk waigi manz auhtū yabla su panani gharus wōt tin
 big son field in was when he own house arrived by-him
 dhōlan sun nasni sun āwāz huntūn tē prustūn
 drum of dancing of voice was heard-by-him and was-asked-by-him

yū kut gō tin jōas tiun bārun āmut chu tē
 this what went by-him was-said-to-him thy brother come is and

tīni māli yūṭh wōts halhal kūū, tyēs kici tyēs
 by-thy father fat calf lawful was-made-by-him that-for to-him
 miltū juāna paiṭh, su gō mast kāhli aū gēō gatshahana, tē
 was-found well like he went very angry I house-to will-go not and
 tyēsau maul gōṭhō nyistu tē manaltūn sō,
 his father out went-out and was-persuaded-by-him to-him
 tin panani mālis dyutūn jawāb, kyēt kuāl
 by-him own father to was-given-by-him answer how much time
 khyēzmat tin kē mī, tē zāt tīn kath balti na
 service thy was-done by-me and ever thy word was-turned not
 mī, tē tī zōt dyit na mī tsēlya pāṭh aū kara
 by-me and by-thee ever was-given not to me goat kid I may-make
 khushī panana dōstan sīt, yabla tiun lōk āō yin
 happiness own friends with when thy son came by-whom
 kō tiūn māl kanjrūn sīt kharāb, ti kyēmut chu
 was-made thy property harlots with evil by-thee made is
 tyēswe kicyā mōṭ wōts halhal, tin jōas mīna lōkā tu
 him for fat calf lawful, by-him was-said-to-him my son thou
 chus hamēsha mī sīt tē sārūi ciz yū chū mīun su chu tiun
 art always me with and all thing which is mine that is thine.
 Khushi karu juān ciz gō, tiun bārun phaṭmut auhtū, gō
 Happiness to make good thing went thy brother dead was went
 zindā, rāutumut auhtu yablai miltu.
 alive lost was now was-found.

EXTRACTS.

Aū ās waiga manz tēr pashumi shāput, adā dhōra gīnn
 I was field in there was-seen-by-me bear, then stone taking
 pōsis rarā aū gōs bīi aū ās gīōh nish. Sāhbas sīt
 I-fell-to-it rushing, I went afraid, I came house near. Sahib with
 āhtā trih māhnā, tīni ānta shāl pānts tin pata gō
 were 30 men by him were-killed jackals five that after went
 hakka, hakka pēntūn tsāilih māhna Sāhab rōhn
 jungle-beat, were-sent-by-him forty men Sahib stayed
 janglas * luṭus pāt tēr shaput antūn āht tē
 jungle-of head on there bears were-killed-by-him 8, and

khalō phirtu. Lassa jamādar caprais pēntu aū ās diḥ dus
down he turned. By Lass^ā „ caprāsī was sent I came two days
wātus tēr dānt lēhti āhtūs aū tēr jūmnāī Sāhab
arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib

āō panin bō^li zōp din dusan rahnus Sahabus sīt Sāhab
came, own language speak, two days I stayed Sahib with Sahib
tsaṭ walti auhtū, sūi go dahan gazan ḍuggu luṭ bakkhi, rōhan
swimming was he went ten yards deep head towards stayed
pahrus tṣā, tamāsha laig bālṇi mahna pantsā. Tin pata,
one-watch up-to, fun began to see men 50. That after

jūn panin bō^li zōp khālṇu khain na,
was-said-by-him own language speak food was-eaten-by-him not.
taklif mast laiga. Wat wata tāp āhtū sakht,
trouble great was-attached. On-the-way sunshine was severe,

tāpus āhtū bimī gatshtī āhtū, zapti āhtū halla bō^li
sunshine in he-was seated, going was saying was bravo language
zōp. Mast tāp āhtū tē Sāhbi gōṇṭhtu dastār
speak. Great sunshine was and by Sahib was-knotted turban

pananyi ṭōipā pāt. Sāhab āhtū rāt raṭṭi
own hat on. Sahib was at night seizing (i.e., keeping me)

din pahran bō^li sani kyicī.
two watches (i.e., 6 hrs.) language for.

Pöguli.

- | | |
|---------------------------|----------------------------|
| 1. yakh, one. | 37. lūk, son. |
| 2. dih, two. | 38. kuḥi, daughter. |
| 3. cās, three. | 39. gulām, slave. |
| 4. tsāur, four. | 40. zamindār, cultivator. |
| 5. pāts, five. | 41. guāl, shepherd. |
| 6. shē, six. | 42. Khudā, God. |
| 7. satt, seven. | 43. Shēitān, Devil. |
| 8. āht, eight. | 44. dūs, sun. |
| 9. nāu, nine. | 45. zōsun, moon. |
| 10. dāh, ten. | 46. tārgan, star. |
| 11. wih, twenty. | 47. tsōri, nār, fire. |
| 12. pantsā, fifty. | 48. pāḥ, water. |
| 13. hat, hundred. | 49. ghar, house. |
| 14. āht, hand. | 50. ghurḥ, horse. |
| 15. khur, foot. | 51. gāḥ, cow. |
| 16. nāht, nose. | 52. hunnḥ, dog. |
| 17. acch, eye. | 53. brāp, cat. |
| 18. mūi, mouth. | 54. kukkur, cock. |
| 19. dant, tooth. | 55. batki, duck. |
| 20. kann, ear. | 56. khar, ass. |
| 21. mast, wāl, hair. | 57. ḥt, camel. |
| 22. lōt, head. | 58. jōnāwār, bird. |
| 23. ziū, tongue. | 59. gatshnu, go. |
| 24. idḍ, belly. | 60. khālno, eat. |
| 25. caḥ, back. | 61. byimnu, sit. |
| 26. shāhtar, iron. | 62. yēun, come. |
| 27. sōnn, gold. | 63. phārnu, beat. |
| 28. rūpp, silver. | 64. kharḥur, rahnu, stand. |
| 29. maul, baub, father. | 65. pbatnu, die. |
| 30. yēi, mother. | 66. dēun, give. |
| 31. bārun, baui, brother. | 67. dhaūtulnu, run. |
| 32. bēan, sister. | 68. ubha, up. |
| 33. mōhan, man. | 69. nēri, near. |
| 34. kurmāhn, woman. | 70. khalā, down. |
| 35. kōlai, wife. | 71. dūr, far. |
| 36. lūk, child, | |

- | | |
|-----------------------|--|
| 72. aggē, before. | 87. dānt, a bull. |
| 73. pat, behind. | 88. gāū, a cow. |
| 74. kam, who. | 89. qānt, bulls. |
| 75. kut, what. | 90. gōitri, cows. |
| 76. guzzi, why. | 91. hunnǎ, a dog. |
| 77. tē, and. | 92. hu ⁱ nn ⁱ , a bitch. |
| 78. par, but. | 93. hunnǎ, dogs. |
| 79. if. | 94. hunya, bitches. |
| 80. āī, yes. | 95. kaṭlū, a he-goat. |
| 81. na, no. | 96. tsēl, a female goat. |
| 82. hai, alas. | 97. kaṭla, goats. |
| 83. ghō -rǎ, a horse. | 98. har -n, a male deer. |
| 84. -rǎ, a mare. | 99. -nī, a female deer. |
| 85. -rǎ, horses. | 100. -n, deer. |
| 86. ghueurǎ, mares. | |

1. tiun nām kut chu ? what is your name ?
2. yēs ghōṛis ummur kyit thi ? how old is this horse ?
3. ita pāṭa Kashir tē kituk chu dūr ? how far is it from here to Kash-
mir ?
4. tīni māla sani gī manz kēta lōkā chē ? how many sons are there in
your father's house ?
5. aū az dur tē dhaūtus, I have walked a long way to-day.
6. mīni pēcow sani lōkī chu tyēsye binā sīt byāh kyēmūt, the son of
my uncle is married to his sister.
7. chitti ghōṛā sun zīn chu gī manz, in the house is the saddle of the
white horse.
8. tyēsye cārī pāt zīn li, put the saddle upon his back.
9. mī tyēswe lōkyas ghāḥṭēi kōṛrēi sīt phārtumūt chu, I have beaten
his son with many stripes.
10. bāla sanni luṭus pāt su chu gallas gās khālal, he is grazing cattle on
the top of the hill.
11. su chu ghōṛis pāt kōlis khal bīma, he is sitting on a horse under that
tree.
12. tēsau bārun tēsēi bina khōta bōṛ chu, his brother is taller than his
sister.
13. ittēk kimat thi dāi rupas, the price of that is two rupees and a half.
14. mīun maul chu tēs lōkhcyis garus manz rahti, my father lives in
that small house.
15. yē rupai tyēs dyēn, give this rupee to him.
16. yaū rupiā gyun tyēs, take those rupees from him.
17. tyēs mast phāri tē razan sīt gaṭhin, beat him well and bind him with
ropes.
18. khūhus manz pāī kāṛī, draw water from the well.
19. mī aiggi dhaūi, walk before me.
20. kasau lōk chu tī pata pata dhaūti ? whose boy comes behind you ?
21. tī kas laba tyēs mōl gintu ? from whom did you buy that ?
22. gāma sanni dukāndāras laba, from a shopkeeper of the village.

KISHṬAWĀRĪ.

Kishṭawārī is spoken in and near the village of Kishṭawār, an important place with 2,500 inhabitants, not far from the S.E. border of Kashmīr. It is a dialect of Kashmīrī, which it very much resembles. In Kishṭawār Kashmīrī is perfectly well understood.

NOUNS Masc.

	Sing.	Plur.
N.	mhāl -ă, father	mhāl -ĭ
G.	-i sun	-iēn hună
D.	-is	-iēn
Loc.	-is manz	-,, manz
Ab.	-is hata	-,, hata
Ag.	-in	-iau

ghură, horse, obl. *ghur-i*, -is &c., Pl. *ghură*, obl. *ghuriēn* &c.

so also *ghură*, boy (Ag *ghuriēn*)

Then is also a declension ending in -a -as &c., for the oblique cases.

ghar house, *ghar -a* sun, -as, -an, Plur. *ghar*, *ghar -an -au*.

So also *ḡaṇḡ*, back,

tshyōŕă he-goat, pl. *tshēŕă*

Fem.	Noun	Sing.	Plur.
N.	kōŕi	-i daughter	kōŕ -i
G.	kōŕ	-i hună	-iēn &c.
D.		-i	„
Loc.		-i manz	„
Ab.		-i hata	„
Ag.		-i	-iau

bhain sister, obliq. *bhēnyī*.

ḡāu cow, pl. *ḡāē*.

PRONOUN.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	bōh	tu	su	as	tus	tim
G.	miāun.	tsāun	tyisun	as -un	tus -un	tim -an hun
D.	mě	tsě	tyis (neut. tath)	-i	-i	-an
Ag.	mě	tsě	tin	-i	-i	-au

yi, this or rel. who, declined like *su*, *ysisun* &c., plur. *yim* &c.

kō who G. *kasun*, D. &c., *kas*; *kū* anyone, obl. *kāsi*

kyut^u how much f. *kitsa*, pl. *kitya* how many.

miāun, *tsāun*, *tyisun*, *asun*, *tusun*, and *hun* (of *timan hun*) are declined like adjectives.

ADJECTIVES are declined very much like nouns. Many however are indeclinable.

Comparison. 'Than' is expressed by *nishī*, and the positive form is used with *nishī*, *zabar* good,—*nishī zabar*, better than, *sāriwī nishī zabar*, better than all, best.

VERBS.

Auxiliary Pres. I am &c., thus *thukh thu thi thēaua thi*

Past I was &c., *āsus āsukh āsū āisi āsēaua āsai* (or *āusus* &c.)
tsōtun, beat Pr. Pa. *tsōtan* pa. p. *tsōtmut*, having beating, *tsōti*, or *tsōtit*
 Aor. or Fut. *tsōt* -a -akh -i -an -iū -au

Imper. *tsōt* *tsōtiū*

Pres. Ind. *tsōtan* (pres. p.) with Pres. Auxil. *bōh thus tsōtan* &c.

Impf. „ „ Past. „ *bōh āsus* „ &c.

Conditional *tsōtah* -a -akh -i -an -iū -an.

Past *mē tsōtum*, *tsē tsōtuth*, *tin tsōt*, *asi tsōt*, *tusi tsōtēau*, *timan tsōtukh*.

Pres. Perf. *mē thum tsōtmut* &c.

Plupf. *mē asum* „ &c.

Passive, *tsōta* with the various parts of *gatshun*^u, go, *bōh thus tsōta* *gatshan*, I am being beaten.

Gatshun^u, go pr. p. *gatshan*, pa. p. *gōmut*.

Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like *tsōtun*

Past *gōs gōkh gōu gē gēau gē*

Pres. Perf. *bōh thus gōmut* &c.

Plupf. *bōh āsus gōmut* &c.

marun die, past *mūd* -us -ukh *mūdu* &c. pa. p. *mūdmūt*.

rihun remain, past *raḥ* -us -ukh -u &c.

hēun take, past *hyut*, is used as in *Kashmīri* for 'begin' (with the infin.)

yūn^u come, past *ās*, *ākh*, *āō* &c., pres. p. *yūan*.

khēun^u Aor. or Fut. *khyēma* &c., *ās* in *Kashmīri*.

Pronominal suffixes are very common, e.g.

Dative, *dyim*, give me, *dyitis* give him, *āsius* were to him, *zabas* will say to him, even indirect connection as *shur*^u *tyēsun marīgos*, his son died to him,

Acc. *banāyim* make me, *tsōtis* beat him.

Agent. phirum, I turned, *karum* I did (agr. w. masc. obj.) *karyim* I did (fem. obj.) *dyituth*, thou gavest, *tsōṭun* he struck, *tsōṭṭau* you struck, *hētsakh*, they took (fem. obj.)

Double suffixes. *Zabunas* he said to him, *usne* -(n-) *usko* -(s-) *kahā*, *ditinus*, he gave to him. There is no suffix for the 1st plur.

Compound verbs are found on the Pabāri and not Kashmiri model,—*udāi dyutun*, he wasting gave, he wasted, *marīgau*, he dying went, he died.

The Prodigal Son.

Aikis mahnis zhē shurī āsias lōkrin shurien pananis
One man-to two sons were-to-him little son-by own
mhālis zabun panani daulata manza miāun hissā
father-to was-said-by-him own wealth from-in my part
dyim tē tin timan pananī dōlat baṭṭi
give-to-me and by-him them-to own wealth dividing
ditsin, thukrien dōsan manz lōkrin shurien sārūi jama
given-was-by-him few days in little son-by all together
kari dūr dishas safar kōrun tē tētē
having-made far country-to journey was-made-by-him and there
mārā kāran pata māl ujārun, yēi gharī sōrūi
evil work after property was-wasted-by-him what hour all
barbād karun tath dishas manz baḍḍū kāl pēṭu su
wasting was-made-by-him that country in great famine fell he
lācār gau, tath jāē hini aikis shakhsas labi raṭhu tini
helpless went that place of one man near remained, by-him
pananyis zaminas manz sūr tsunāwani sōzun, yima
own land in swine to-cause-to-feed was-sent-by-him what
shima sūr khēwān āisi su zaban lōgū yiman sṭti panun yaḍ
husks swine eating were he to say began these with own stomach
bhara tē tis kṭṭ diwān āsu na. Yēi gharī su hōshas
I may fill and to him any one giving was not. What hour he sense
manz āṭ tin pananis dilas sṭti zabun miāni mhāli
in came by-him own heart with was-said-by-him my father
sinyi kitya mazūr thi yaḍ bhari khēwan bōh yēṭi
of how-many labourers are stomach having filled eating I here of
bhuci maṛan lagus, bōh wathi pananis mhālis nisha gatsha
hunger to die began, I -having risen own father near will go

tē zabas ai mhāli mē Sāhiba sun tē tsāun gunāh
 and will-say-to-him O father by-me God of and thy sin
 karum ath lāik raṭhus na tsāun shur^ā zaba,
 was-done that worthy remained I not thy son I may-say
 mē pananiēn mazūran hiṣh banāyim, wathi pananis mhālis
 me own labourers like make-me, having-risen own father
 labi āō, su hazza dūr āsū, mhālin lawun tis tars
 near came he yet far was by-father was perceived to him pity
 āwus dōṛita nālamati raṭun tē huṇḍi
 came-to-him, having-run in-embrace was-seized-by-him and kiss
 ditinus. Tin zabunas ai mhāli
 was-given-by-him-to-him. By-him was-said-by-him-to-him O father
 mē Sāhiba sun tē tsāun gunāh karum, ath lāik raṭhus
 by me God of and thy sin was-done that worthy remained
 na tsāun shur^ā zaba, mhālin pananiēn naukaran
 I not thy son I may say, by-father own servants-to
 zabun sāriwi niṣhi juān pōshāk kaḍi
 was-said-by-him all than good raiment having-taken-out
 aniū tē yis lāgius isinⁱ hathas aṅkhuc lāgius,
 bring and to-him attach-to-him this-of hand-to ring attach-to-him
 khōran padiōru tē rachmutu watswa yōṛ aniū tē halāl kariūs
 feet-to shoe and kept calf here bring and lawful make-it
 as khyēman khushi karan, miāun yi shur^ā mūdmut āsū ziinda
 we may eat happiness may make my this son dead was alive
 gō rāmut āusu tē myul. Khushi karanⁱ hētsakh.
 went lost was and was-found. Happiness to-make was-begun-by-them.
 Tyisun baḍḍ^ā shur^ā wajjan manz āusu, yēi ghaṛi gharas niōṛ āō
 His big son field in was what hour house near came
 ḍhōl wāyun tē natsunuk wāz lawun aikis
 drum beating and dancing of voice was-perceived-by-him, one
 naukaras sad dyit gnārun yi kyā samuz tin
 servant-to call having-given was-asked-by-him this what became by-him
 tyis zabun tsāun bhōi ānī tsāni mhālin
 to-him was-said-by-him thy brother came-to-thee thy father-by
 tisinē khātira rachmutu watsu mārūn aiyi khātara tin
 his sake kept calf was-killed-by-him this sake by-him

su juān lawun, su krūdhi samuz, andar gatshun
 to-him well was-perceived-by-him he angry became in to go
 lagu na, tīsun mhāl^ā kanāra nyit bōzāwun lagus
 began not his father out having-gone to-persuade began-to-him
 tin pananyis mhālis jawāb dyutun, wucch kityān
 by-him own father-to answer was-given-by-him see how many
 warhiēn tsāñ khēzmat karyim tsāun^ā zab^ā zāt
 years thy service was-done-by-me thy saying ever
 phirum na mē zāt pūt dyituth na bōh
 was-turned-by-me not to-me ever kid was-given-by-thee not I
 pananiēn yāran sāt khushī karaha yēi gharī tsāun yi
 own friends with happiness might-make, what hour thy this
 shur^ā āō yin tsāun māl kanjran sāt uḍāi
 son came by-whom thy property harlots with causing-to-fly
 dyutun isini khātir rachmut^ā wats^ā mārāwuth
 was-given-by-him this-of sake kept calf was-caused-to-be-
 mhālin tis zabun. Ai shur^ā tū hamēsha
 killed-by-thee, by father to-him was-said O son thou always
 mē sāt thukh ikēntsa miāun thu tsāun thu, khushī karañ tē
 me with art whatever mine is thine is happiness to make and
 khush samuzun gatshihi, tsāun yi bhōi mūdmut āsū zinda gō,
 happy to-became was-proper thy this brother dead was alive went
 rāmut āusu tē myul.
 lost was and was-gained.

STORY.

Yētī āsēau Nawāb Sāhiban Labbhū Rām Tahsildār rachmutu
 Here was „ sahib-by „ „ „ placed,
 pātsan warhan, ponna tyēspān lūkau zamindārau khuālikh
 five years, then him on by-people farmers raised
 bāsalāt pōnna sapuz maukūf, yath kilas manz kaid
 complaint, then he became put away, this fort in imprisoned
 samuz ponn^ā āyas tāri manz khabar shur^ā tyēsau
 became then came-to-him telegram in news son his
 mari gōs, mhasht ryūwan zaci tsaciēn, dār^h
 •dying went-to-him, much wept clothes were-torn-by-him beard

panan^ī puciēn pahra dyutōs sāt^{hī}, shahr
 own was-pulled-out-by-him, guard was-given-to-him along with, city-to
 sōzukh, pōnn^ā Nathū Māl Sāhibas sāt^{hī} mhast minnat
 was-sent-by-them, then „ „ Sahib with much entreaty
 zārī karin, panun pān mōkalāwun Nhōri yōr yinac
 weeping was-done-by-him own body to-free Again here coming-of
 marzī karan thu, asī manaus na, asī Nawāb Sāhabas labi
 desire doing is, we will-agree-to-him not, we „ „ Sahib near
 faryād gatshau. Su thu baḍḍu zulmmiāru, taii pata
 complaint will-go. He was great oppression-maker that-very for
 yath mulku sun su thu mēhram samzumut, tin karun
 this country of he was acquainted become by-him was-made-by-him
 yath mulkas pananyi marzī sāt^{hī} zamīnas kach.
 this country-to own desire with land-to measurement.
 Lācāran mahanyieū badāwun, baḍiēn mahniēn zamīn ziyādā asiāi,
 Helpless men-to to increase, big men-to land more was,
 thukri banāyin. *Aī katha pāna lūk sārī tyispān
 little was-made-by-him. This matter upon people all him upon
 krūdbi samazēi, su hākim asi gatshi na
 angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).

Kishṭawāri.

- | | |
|-----------------------------|-------------------------------|
| 1. akh, one. | 37. <u>shu</u> ṛṣ, son. |
| 2. zhē, two. | 38. kōṛṣ, daughter. |
| 3. trē, three. | 39. ghulām, slave. |
| 4. tsōr, four. | 40. zamindār, cultivator. |
| 5. pants, five. | 41. pōhāl, shepherd. |
| 6. <u>sh</u> ē, six. | 42. Sāhib, God. |
| 7. satt, seven. | 43. <u>Sh</u> ētān, Devil. |
| 8. ēṭh, eight. | 44. sūraj, sun. |
| 9. nau, nine. | 45. zōsun, moon. |
| 10. dah, ten. | 46. tārṣ, star. |
| 11. wuh, twenty. | 47. nār, fire. |
| 12. pantsā, fifty. | 48. pāṁ, water. |
| 13. hat, hundred. | 49. gharō, house. |
| 14. hatthō, hand. | 50. ghurṣ, horse. |
| 15. khōr, foot. | 51. gāu, cow. |
| 16. nasth, nose. | 52. hōnṣ, dog. |
| 17. acchi, eye. | 53. braurṣ, cat. |
| 18. <u>shu</u> ṇḍ, mouth. | 54. kōkkār, cock. |
| 19. dand, tooth. | 55. batak, duck. |
| 20. kann, ear. | 56. khar, ass. |
| 21. wāl, hair. | 57. ēṭh, camel. |
| 22. lōṭ, head. | 58. jānwar, bird. |
| 23. zōou, tongue. | 59. gatshunṣ, go. |
| 24. yaḍ, belly. | 60. khēunṣ, eat. |
| 25. ḍanḍu, back. | 61. bihunṣ, sit. |
| 26. <u>sh</u> ēthar, iron. | 62. yiunṣ, come. |
| 27. sōnn, gold. | 63. tsōṭunṣ, beat. |
| 28. rōp, silver. | 64. kharī kharī riunṣ, stand. |
| 29. mhālū, father. | 65. marunṣ, die. |
| 30. mhālī, mother. | 66. dyunṣ, give. |
| 31. bhaui, brother. | 67. dōṛunṣ, run. |
| 32. bhain, sister. | 68. hōsh, up. |
| 33. māhnū, man. | 69. niōṛṣ, near. |
| 34. zanān, woman. | 70. bōn, down. |
| 35. kōlāi, wife. | 71. dūr, far. |
| • 36. <u>shu</u> ṛṣ, child. | 72. bōṇṭh, before. |

- | | |
|------------------------------------|---|
| 73. patā, behind. | 87. dānd, a bull. |
| 74. kō, who. | 88. gāu, a cow. |
| 75. kyā, what. | 89. dānd, bulls. |
| 76. kyāzī, why. | 90. gāē, cows. |
| 77. tē, and. | 91. hōn ^u , a dog. |
| 78. par, but. | 92. hōny ⁱ , a bitch. |
| 79. haī, if. | 93. hōn ⁱ , dogs. |
| 80. ā, yes. | 94. hōny ^ā , bitches. |
| 81. nōī, no. | 95. tshyōr ^ū , a he-goat. |
| 82. hai hai, alas. | 96. tshēl ⁱ , a female goat. |
| 83. ghu -r ^ū , a horse. | 97. tshēr ⁱ , goats. |
| 84. -r ⁱ , a mare. | 98. har -n, a male deer. |
| 85. -r ⁱ , horses. | 99. -n ⁱ , a female deer. |
| 86. -rē, mares. | 100. -n, deer. |

1. tsāun nām kyā thūi, what is your name?
2. is ghuṛi sī ummar kitsā thē? how old is this horse?
3. yēti hata Kashīri tāi kyuta thū? how far is it from here to Kashmir?
4. tsānī mhālī sin gharas manz kityā shuṛī thī, how many sons are there in your father's house?
5. bōh hanṭhus az mhast dūr, I have walked a long way to-day.
6. miānī pētī^ā sinyi shuṛiēn karun tesinyi bhēnyī sāti biāh, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuṛī sun zīn, in the house is the saddle of the white horse.
8. tēsinyis ḍanḍas thōyiū zīn, put the saddle upon his back.
9. mē tsōṭum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri hiniś mōkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuṛis pān bēi, he is sitting on a horse under that tree.
12. tyīsun bhōi thu tyēsinyi bhēnyī hata baḍḍā, his brother is taller than his sister.
13. tathun mōl thu dhāi rōpiē, the price of that is two rupees and a half.
14. Miaun mhāl thu tath lōkuṛi gharas manz rihwan, my father lives in that small house.
15. yi rōpai dyitis, give this rupee to him.
16. tyis hētsa tima rōpiē, take those rupees from him.
17. tyis tsōtis jān pāṭhyi tē razan sāṭ gaṇḍis, beat him well and bind him with ropes.
18. khūha manza khuāl pāñ, draw water from the well.
19. mē bōṇṭh hanṭh, walk before me.
20. kasun shuṛī^ā thu tsē pata yūan? whose boy comes behind you?
21. tsē kas hata su mōl hyututh? from whom did you buy that?
22. gāmakis kāsī wānawālis hata, from a shopkeeper of the village.

The Sāsi Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsi and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsi dialect. This in turn may throw light on the origin of the Sāsi people. This list of resemblances is necessarily incomplete. (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsi dialect here referred to is that spoken by Sāsīs in the North of the Panjāb. The following abbreviations are employed in naming dialects :—

Band (Bandēli); Bar (Barmauri); Bha (Bhaṭhiāli); Br (Braj); Cam (Cambiāli); Cur (Curāhi); Dh (Dhūṇḍi or Kaiṛāli); Ga (Gādi); Gujar (Gujar); Gjt (Gujrāti); Jai (Jaipūri); Kaṇ (Kāngri); Kash (Kashmiri); Kul (Kulūi); Māl (Mālwi); Mār (Mārwarī); Me (Mēwātī); Nai (Naipāli); Pad (Pādari); Paṇ (Pāngwāli); Panj (Panjābi); Po (Pōguli); Pu (Punchi); Ram (Rāmbani); Sir (Sirāji); Tim (Tināuli).

These dialects are distributed as follows: *Jammū State* Pad, Po, Pu, Ram, Sir; *Camba State* Bar, Bha, Cam, Cur, Paṇ; *Rājasthān* Jai, Māl, Mar, Me; *United Provinces* Br, Band; *Kāngrā* Ga, Kaṇ, Kul; *Murree Hills* Dh; *Naipāl* Nai; *Gujrāt* Gjt; *Kashmīr State* Kash; *Scattered Gujar*. There are also Panj in the *Panjāb* and *Tināuli* in *N.-W.F. Province*.

The Criminal Argots referred to are the Cūhrā, Qasāi and Gamblers' Argots.

Sāsi.	Compare.
Nouns Masc. in consonant, <i>i, ū</i> , have Oblique Sing. in <i>-ā</i> Obl. Plur. Masc. & Fem. <i>-ē</i> Fem. Sing. Obl. in <i>-ā</i> Abl. case <i>thō</i> Loc. <i>bicc</i>	Pu } obl. in <i>-ā</i> Ga } Pu obl. pl. <i>-ē</i> Sir. fems. in <i>-i</i> for obl. add <i>-ā</i> Panj, &c., <i>thō</i> , Br <i>tē</i> , Mē <i>taṭ</i> , Gjt <i>thi</i> Dh, Pu, Gujar <i>bicc</i> , Panj <i>wicc</i>
Pronouns. 1st S. Nom. <i>haū</i>	Br and Cam <i>haū</i> ; Gujar, Māl, Mar <i>hū</i> ; Gjt <i>hū</i> , Po, Ram, Sir Pad, Paṇ, Bar, Ga <i>uū</i>

1st Plur. Gen. *mhārā*

2nd Sing. *tuñ*

2nd pl. *tam*

„ „ Gen. *tuhārā*

Sāsī.

2nd plur. oblique *tam*

Demonstrative Prou. Sing.

(nom.) *čā*, this

Agent *in*.

remote *oh*, Agent *un*

Demonstrative Plur.

Near

Oblique *in*

Agent *inč*

Remote Obl. *un*

Ag. *unč*

Verb.

Auxiliary Pres. I am, resembles very much Urdū, Hindi, and Panjābi.

Sing. Plur.

Past. *Thiyyā*, *Thiyyē*

Kul Kaṇ *mhārā*; Gujar, Mew, Mar, *mhārō*; while for the Gen. Sing. Pu and Dh have *mhārā*, Tin *māhrā*; Mal, Jai, Mar, Gujar *mhārō*

Kul *thau*,

Gujar, Mew *tam*, Gjt *tamē*

Cur *tuhārā*; Gujar, Mew *thārō*; Mar *thārō*; Kul *thamārā*; while for Gen. Sing. Pu and Dh have *tuhārā*, Jin *tōhrā*, Mal, Jai, Mar *thārō*.

Gjt *tam*.

Braj *yah*, Panj Gjt *ā*, for fem. Jai, Mar. Gujar have *yā*

Pan *in*

Pu, Cam, Bar, Cur, Bha, Kaṇ *inī* Ga *innī*; for oblique Br has *inī* and Bund *in*

Pan *un*, Pu, Cam, Gā, Bar, Cur, Bha, Kaṇ *unī* Nai *una le* or *tina lē*; for oblique Br has *uni*, and Band *un*

The cerebral *p* of the *Sāsī in* and *un* is found in the oblique sing. of Māl, *inī*, Mar *in* and *inī* for the near demonstrative, and *unī* (Mal) *un* or *unī* (Mar) for the remote, also in Sir. Agent *yēnī*, and *tēnī* for the near and remote dem.

Mar Mal *inčā*, Pan *inī*

Mar, Mal *unčā*, Pan *unī*

There are similar resemblances in the relative and interrogative pronouns.

Cam. *thiyyā*, *thiyyē*; Pan, Cur, *thyā*, *thyē*; Pad *thēā*, *thāā*; Nai 3rd s. *thiyyō*, 3rd pl. *thiyyē*; Ga, Bar pl. *thē*.

Future *hōygrā*, he will be
Pres. Past ends in *-tā*

In compound verbs where
in Urdū the root of one is
joined to the second Sāsi
adds *-ī* to the root.

Adverb.

ēṭhī, here, *ēṭhō*, from here,
ōṭhī, there
karē, where?, *jarē*, where
bhī, then, after that
iw, now

Kay *hōyghā*.

Hill dialects having *tā* or *tō* as the ending
are Pan and Cur *tā*, Gujar—*tō*.

Practically all hill dialects from Hazārā
to Kāngrā add the *-ī* but Gujar does not

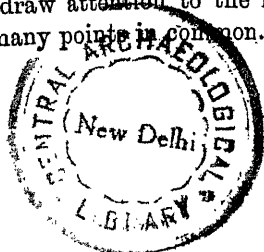
Bar *īṭhī*, *īṭhō*
Kanj *ōṭhū*, Bar *tēṭhī*,
for the *r* cf. Pan *īṭiyā*, from here.
Gujar, Dh *bhī*
Kul, *ib*.

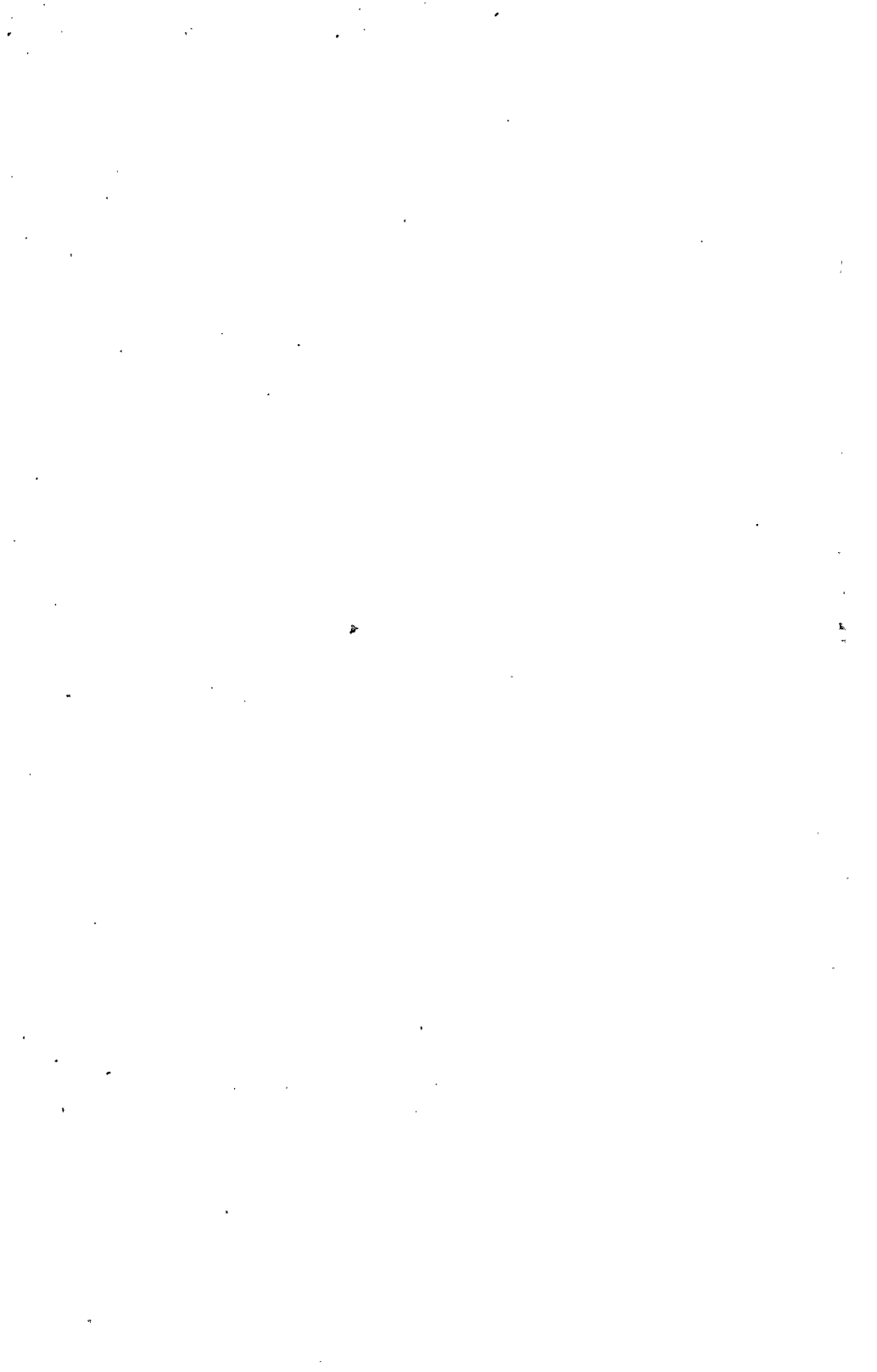
Vocabulary.

lōhnā, beat, kill
lugnā, die
ṭhaunṭnā, sit
kūlnā, dō
bēi kūlnā, keep quiet
burknā, huqqa
paunī, shoe
khāt, bed
kajjā, farmer, &c.
ṭōmā, fine, fat

Kash, *lāyun*, Cūhrā, *lōṭhnā*
Cūhrā, *lugnā*
Qasai, *ṭhaing rahnā*, keep quiet.
Cūhrā, *kūlnā*
Cūhrā, *bēi kūl*.
Gamblers, Cūhrā, *būrkṇā*
Pu *paunī*,
Kash, Pu, Dh, Sir, *khāt*
Cūhrā, *kajjā*, English, *cedger*,
Cūhrā, *ṭōmā*

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which Sāsi resembles Urdū or Hindi, and in the case of Panjābi of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which Sāsi has many points in common.





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